THE MISSIONER'S HANDBOOK

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THE MISSIONER'S HANDBOOK

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THE MISSIONER'S HANDBOOK

A GUIDE FOR MISSIONERS EVANGELISTS, AND PARISH PRIESTS

BY

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OF THE COMMUNITY OF THE RESURRECTION, MIRFIELD

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EDITOR'S PREFACE

WHATEVER differences of opinion there may be upon other matters among Churchmen (and those differences are less than is often imagined, and are lessening still), all are agreed that we suffer greatly from want of priestcraft. While the craft of a doctor, lawyer, or engineer is the subject of long training, assisted by handbooks of the most severely practical nature, the ministers of the Church are launched upon their most difficult and varied work with but the shadow of a preparation, and they spend a large part of their career in learning how to do this work. Many never learn, and few indeed can hope to become masters of a craft that requires so many forms of spiritual, intellectual, social,

and artistic knowledge. The most successful priests learn through many experiments and failures to do certain things well by the time they are middle-aged, and a few deacons are fortunate enough to be trained under them. But for the most part we blunder along as best we can, and, too often, die amateurs.

These handbooks cannot pretend to do for the parson what experience and a spiritual life alone can do. But their object will be to help him to start on the right lines, and to offer him the results which others have found to be the best as the result of their own experiments and failures. They are the work of writers who have specialised in certain directions, and who venture to offer their own experience, enforced by that of other workers in the same fields, for the guidance of those whose duty it is to master the manifold activities of parish work. In the present poverty of tradition no writer can lay claim to any finality; but at least all who take part

in this series will endeavour to be exceedingly practical.

It is, however, by no means only for the clergy that these handbooks are intended. As we are emerging from the sloth, so we are emerging from the sacerdotalism of the Georgian era. Church work is no longer regarded as the sole concern of the priest. Readers and Deaconesses, Sisters and Evangelists, Clerks and Sacristans, Nurses and District Visitors, Churchwardens and Sidemen, Catechists and Teachers, Choirmasters and Choristers, Secretaries and Organisers of all kinds, are each year labouring more energetically and more intelligently in the Lord's vineyard. Upon them how much of the future of England depends! A skilled clergy, co-operating with an ever-growing band of trained workers such as these, may indeed look without misgiving upon the task that lies before us, thrilling and inspiring us by its very magnitude.

In conclusion I would say that we cannot hope to succeed in our little contribution to the work without the help of many others, who can add their experience to our own. We therefore ask for suggestions and corrections, in order that we may make the series as complete as possible, and may improve those volumes which are already published should other editions be called for.

PERCY DEARMER.

S. Mary the Virgin,
Primrose Hill, N.W.

PREFACE

I HAVE written this book with much reluctance, and only in obedience to the wish of those who have a right to demand it of me. It is painful to write on a subject which reminds one chiefly of lost opportunities; and, as I write, nearly every word seems to me a confession of sin and failure. It is difficult to write on a subject which can never be mastered, and about which one is trying to learn day by day. It is necessary too, in dealing with such a matter, to speak on a far higher level than I can myself attain, to uplift an ideal of life and work which is a condemnation on one's past, and will be a reproach to one's future. But the difficulty which I have felt most deeply is this: the Missioner's art is to be absolutely free from any system. The essence of Mission work

is entire freedom of spirit. Even if a method is new to the parish, still, if it is stereotyped to the Missioner, it will have lost its freshness and its power. There is, I think, no branch of Christian ministry which is so easily ruined by formalism, system, mechanical methods. Each Missioner must create, adapt, and evolve through a long process of penitence and prayer the best method for himself and for each particular parish to which he may be sent. It is very difficult to write a book which may be so easily misused, which may degrade the very work one loves. For there are men who will not study and will not pray, who avoid their Gethsemane, and will not wear their Crown of Thorns or bear their Cross, who never pass through the agony of giving birth to a living Word which has been conceived by the Holy Ghost, whose intellectual life is stunted by feeding on 'chips' and 'snippets' of the truth, and whose spiritual work is ruined by a craving for 'tips' and 'dodges' and tricks for saving souls. But, in spite of the danger of misuse, which cannot

be avoided, it is thought that there is need for this handbook. There are certain fundamental principles which do not change, certain ideals and aims which are the same for all. I have tried to insist on these, and to give an outline of methods of teaching which have been found useful in the past. But it must be remembered that the usefulness of a method of teaching depends largely on its freshness, and that it should be abandoned when souls have become accustomed to it. If Elijah challenged the nation *every* Sunday on Carmel, the people would soon settle down again into their former indifference.

It is a grief to me that, owing to the small space at my disposal, I have to dogmatise on matters of opinion. I may be allowed to say, once for all, how much I shrink from giving an opinion at all, and how fully I realise that what is true for me may not be true for another man. So much in Mission work depends on the temperament and character of the Missioner, and of the people to whom

he is sent, that there is only one real rule of Mission preaching—namely that the Missioner must keep close to the heart of God, and pray for that quickening Spirit Who will make him sensitive to the mind and will of God and the needs of men. Tact—to be in touch with God—is the one certain rule of Mission work. Much that is written in the following pages has been learned from books, more from the stern discipline of failure, and most of all from fellowship with my brethren in the Community, who, while they are not responsible for any opinion expressed, have contributed more than I can say to whatever is true in these pages, by their prayers, and sympathy, and devoted, skilful labour in this branch of our common work.

PAUL B. BULL.

HOUSE OF THE RESURRECTION,
MIRFIELD, YORKSHIRE.

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THE MISSIONER'S HANDBOOK

CHAPTER I

THE PURPOSE OF A MISSION

I. WHAT IS A MISSION?—A Mission is a special effort to convert souls to God. It is a concentration of spiritual effort upon one place for a short time. It may be truly said that the conversion of sinners is the normal work of the Church, but this does not detract from the need of special efforts. We are 'to pray without ceasing,' but there are special times of prayer. The Christian life must be one of unbroken communion with God and recollection of His Presence, but this communion is constantly renewed, deepened, strengthened by the kiss of God when He bestows upon us the Body and Blood of Christ. The method by which God has trained and

educated our race and guided its moral and spiritual evolution has been one of special Missions, each one of which has its own lesson for us. The Mission of the Prophets, the sending of Moses to deliver a race of slaves and bring them into freedom, the challenge of Elijah, the warning cry of Jonah, the voice of St. John the Baptist prepared the way for the Mission of the Son of God. Each varying note of the prophetic message, the stern righteousness, the jealousy of God's honour, the hatred of sin, the clear decisiveness of intuition, the strong imperative of the conscience, the absolute claim of God upon every soul, each note must have its echo in Mission work to-day. And the Mission of the Son was followed by the Mission of the Holy Spirit, under whose inspiration the Apostles went forth to conquer the world for Christ. The sacred fire of Pentecost was handed on from the Apostles to the Monks who, for a thousand years, by the power of their consecrated lives, overthrew kingdoms and established the Reign of Christ. And whenever the Church has become

worldly and fallen away from her ideal, God has never failed to raise up a prophet with his special mission, St. Francis of Assisi with his hosts of friars, St. Dominic, Wesley, Whitefield, Pusey, and many another, who by their prayers and penitence and preaching have recalled the souls of men to God and Truth. What these great prophets of God did for the world and their own age, the Parochial Mission should do for the parish and the individual soul. A Mission should be a turning-point, a time of crisis, of decision, a shock, and an awakening, when men meet God face to face and review their past in the light of His searching eye, a time when the whole parish trembles beneath the visitation of God.

II. THE PURPOSE OF A MISSION.—(1) *The Conversion of Sinners.*—Edification and Conversion are so entirely different, and demand such different qualities in the preacher, that few can fulfil both of these ministries with power. One is the work of a medical practitioner, the family physician—the other, of the

surgeon. Edification aims at building up the soul in habits of piety, with the Bread of Angels and the Medicine of Immortality.

Conversion aims at securing the definite turning of the will, the entire surrender of the life to God. Often the very methods which are most useful for edification are the least likely to convert. If the Church is contented with the ministry of edification alone, a parish priest may settle down to over-feeding a little clique of saintly churchgoers to the point of spiritual indigestion, and, fatally pleased with the one sheep in the fold, may almost forget the ninety and nine in the wilderness. When the parish priest has done his utmost to build up the souls whom he can influence, when the parish is ready for a forward move to try to reach those who are godless and sinful, who are not touched by ordinary parochial methods, then it may be well to send for a specialist, one who has tried to study methods of conversion, to preach a Mission. But if the first aim and purpose of a Mission is forgotten, then it will be without power, and degenerate into a mere

garden-party for the faithful; and infinite harm will be done by the unreal use of phrases which express a passion for redemption. The first purpose of a Mission is to seek and save that which was lost, to thunder forth the old message in new tones, to awaken, arrest, startle, appal, and enchant the sinner by unveiling the twofold vision of heaven and hell, of the love and the loss of God; and, by clearly setting before him eternal life and eternal death, to win from him that decision on which his salvation now depends.

(2) *The Awakening of the Careless.*—The second purpose of a Mission is to awaken the careless. A vast proportion of the ruin of souls comes not from deliberate sin, but from thoughtlessness. The shallow universalism of many priests and moral teachers, the vague disbelief in hell, born, not of love, but of self-indulgent, soft, luxurious lives, the hedonism of our age which has invaded our worship and substituted 'Pleasant Sunday Afternoons' for the stern bloody Cross of Self-denial, our widespread prosperity and

unrestrained luxury and delirious love of pleasure have all helped to destroy moral earnestness and seriousness of character. There is a widespread failure of the sense of moral responsibility, and boys and girls go giggling up to the edge of hell reading *Comic Chips*. It is not that souls are *deliberately* choosing to sin against God; they are not *deliberately* choosing *anything* at all, but simply floating about on the sunlit ocean of life, drifting anywhere except to heaven. They have accepted the conventional standards of society around them, and have no independent life of their own, and are so engrossed in themselves and their pleasures and business, that they have not even noticed the fading of the Heavenly Vision. Ordinary parochial methods often only drug them into a deeper sleep, by adorning the corpse of Respectability with the ornament of Religious Observances. They need the shock of an earthquake and the shattering storm before they can hear the 'still, small voice.' Others are 'hereditary Christians'; they have in-

herited the tradition of a Christian life, with its Creed and Sacraments, from pious parents, just as they inherit home and furniture. They need to be awakened to their Sonship, to a personal realisation of each article of the Creed, to a personal living communion with the living, present Saviour, and to an individual appropriation of His merits.

(3) *The Revival of the Faithful.*—The faithful need that quickening for which the Psalmist so constantly prayed. It is so easy to become self-centred and self-indulgent and stagnant in one's religious life. No emotion can be long sustained. Fear in battle dulls down in the course of a long day's fight into weariness. Anxiety in a storm at sea loses its keenness, and grows indifferent. Enthusiasm, when its fires are not fanned by action, dies down into that most deadly state of 'sober, cautious common-sense.' Even the flames of love in the home lose something of their fervour until sickness or death revives the burning of the first love. And so souls who love Jesus need times of revival to save them from the peril of

lukewarmness. Zeal is the flame which leaps down from Heaven on self-sacrifice; and the Mission affords opportunities of sacrifice, of working for others, of confessing Christ before men, which rescue the soul from spiritual selfishness, and nerve it by that touch of pain without which there is no progress.

(4) *An Opportunity of Turning.*—All life moves by alternate growth and crisis. It is so in the life of the body—a few years of growth, and then a crisis and a new development of life. It is so in the life of the individual; character develops by long periods of steady, silent growth, and then a turning-point when we leave school, or change occupation, or marry, or are ill, or some loved one dies, a crisis which is at once a judgment on the past, and a new point of departure for the future. And it must be so in our spiritual life. Innumerable souls are waiting anxiously for an opportunity of turning. They regret the past, and are dissatisfied with the present. But we are creatures of habit, and it is hard for a self-conscious person deliberately to

change in cold blood, as it were, without any obvious reason. Now this opportunity of change is afforded by the Mission, when all the parish is astir, and consciences are awakened, and pride is shattered, and every member of the family is trying to do better, and Christ is passing through our streets. And it is easier to yield to a stranger than to the parish priest, whose pleadings have been met for years by steady refusal.

(5) *A Forward Movement of the Parish*, which must be in fighting form if the Mission is to be blessed. Routine deadens, and it is easy to lose missionary zeal, and to acquiesce in the godless indifference around, to lose the idea of conquest, and to be content with drilling a garrison of communicants instead of organising victory over *every* soul in the parish. The Mission is a trumpet-call to join the Great Crusade, and gives every one an opportunity of witnessing for Christ, and confessing Him before men. In the South African War our troops were at their best on the forward march, when battle was

followed by a week in a 'rest camp' to refit, and lay in provisions, and prepare for another week of trekking and fighting. 'Garrison duty' wearied and demoralised them. Until every soul in a parish is rescued from Satan's power, parochial life ought to be only a rest camp to prepare for further conflict; and the Mission must be a forward movement of communicants against the hosts of Satan—a real battle. We must never be content to garrison a half-conquered country.

III. THE NEED OF A MISSION.—(1) It is sometimes difficult to decide whether a Mission is really the form of special effort which a parish needs at any given time. It may be that what is really needed is clear, simple instruction on the Faith and Discipline of the Church. Many devoted and excellent priests have not the gift of teaching, and a Week of Instruction would often be more useful than a Mission. In deciding the matter, there is much need of prayer and seeking God's guidance, and it is necessary to examine the motive for desiring a Mission.

The misuse of Missions has done much to destroy their force. When they are used to relieve the dead monotony of unspiritual work—'a Bazaar one year and a Mission the next'—mere love of excitement, a craving for novelty, which has largely killed out the spirituality of Dissent, and is threatening to destroy the Church; or when they are conducted without any stern discipline of fasting and self-denial, and are merely a new expression of that spiritual self-indulgence which is a mockery of the bloody Cross of Christ; or when they are used as an opportunity for preaching some doctrine which timidity has feared to teach, or to increase statistics, or for introducing some subtle advance in ritual, some deeper shade of coloured stoles,—then they are not justified, and cannot be a blessing to a parish. To storm the heights of heaven and stir the depths of the soul, and under cover of this great bombardment to aim at some such triviality as this, is to invoke the flames of Pentecost to light a farthing dip, and is a betrayal of God and man.

But if the parish priest feels increasingly the responsibility for souls in his parish who are as yet untouched by the Church, souls whom the normal methods of church work do not reach; or if he feels that his own personal influence and his present methods have reached all to whom they are likely to appeal, and that another person and a strange voice and new methods would quicken his work; or if the church numbers many among the regular attendants who are obviously unconverted, who have no living personal communion with God, whose religion is largely a matter of habit and fashion; and if the communicants are well in hand and ready for a forward movement,—then it may be right to arrange for a Mission. In other words, he must wait on God to know if the time has come. As our Lord waited for the right time for action, 'Mine hour is not yet come,' and never moved except under the pressure of the Father's Will, so we must realise that God is watching over each parish, and each new effort in parochial work must be dependent on His Will.

(2) When it is clear that a Mission is needed and that the time has come, great care must be taken in the choice of a Missioner. Personal friendship is not a sufficient guide. The call to conduct a Mission should be made to one in whom the parish priest can fully trust for sound judgment and piety, one with whose teaching he is in entire sympathy, one who can sympathise with the character and occupation of the people. It is most important to secure one to whom a free hand can be given without anxiety, as so much harm is done if the teaching of the Missioner is out of harmony with the teaching of the parish priest.

(3) The question as to whether one ought to accept a call is one for serious thought and anxious prayer. A man is probably not called to undertake this ministry if he has no fervent love for souls—the bad and the careless as well as the good souls—or if he cannot preach extempore, or if he has no vigorous belief in conversion. But if a man has a deep, earnest desire to win souls to God, and can speak readily, and believes in

the work, and expects a real manifestation of God's power in answer to prayer, then he might well consider a call to conduct a Mission. Before he undertakes to do so he ought to ascertain whether the parish is really *ready* for such an effort, whether he can fully trust the parish priest and people to carry on the work when the Mission is over, and whether all are *ready* for quite plain speaking on the subject of sin. In some parishes there is such a terrible lack of moral earnestness, such a steady refusal to face the real central stronghold of Satan, and attack him boldly. But a Mission will be of little use unless it challenges fearlessly the special sin of the parish, whether it be the Drink interest, or the gross luxury and extravagance of the rich, or love of pleasure or lust, or formalism and deadly respectability and selfishness in religion. A Mission faithfully preached is as likely to empty a church as to fill it, and many congregations need to be purged of Pharisees before any real spiritual work can be done in the parish.

Many men, who from lack of experience are not fitted to conduct a Mission, may yet do a great work for the Church by helping as Assistant Missioner; and this humble work is full of blessing. It is a good thing for a hard-worked parish priest to take part in a Mission, because it gives him a short period of purely spiritual work, free from all the distraction of organisation and social claims and serving tables which overwhelms him in his own parish. It saves him too from parochialism, enables him to look at various problems from a different standpoint, and by seeing another man's successes and failures it gives him new thoughts for his own work. This experience will probably react on his own methods when he returns to his parish; and he will often find his spiritual experience deepened and enriched by dwelling on the great foundation truths of our religion, and by seeing the work of the Holy Spirit upon souls, a work which is more manifest at such a time of crisis, than in His more hidden and silent movements in the building up of souls in normal parish life.

But while it is most useful for parish priests to take part in Missions, the Church needs large societies of Mission preachers who will devote their lives to this ministry. As in the medical profession the work of the ordinary practitioner has to be supplemented by the work of the specialist, so in the Church, if ever we hope for efficiency, we must learn to specialise. God never meant the 'one man' system into which our part of the Church has sunk since the Reformation, a system which is fatal to healthy Church life, and which ruins the efficiency of priests by the dissipation of their energy over too wide a field of effort. The whole system which God ordained (1 Cor. xii. 28, and Eph. iv. 11) has broken down. Bishops are so few that they cannot deal efficiently with their work, or have any real personal knowledge of their flocks; Deacons, as an Order, have disappeared; prophets, evangelists, and teachers have been swept away, leaving the parish priest alone in a wilderness of souls, in a solitude which is as fatal to himself as it is

to his flock. Our Church needs a revival of 'Schools of the Prophets,' where priests and laymen can live a life devoted to prayer, meditation, study, and self-discipline, in preparation for their work as prophets and evangelists, where the Message of the Mission can be learned in silent communion with God, where the mind of the Missioner can be disciplined and equipped by brotherly intercourse with scholars and specialists in various branches of theology, where the methods of the Mission can be studied scientifically, and accumulated experience can be preserved and handed on from one to another.

CHAPTER II

THE PREPARATION FOR THE MISSION

WE may consider the preparation for the Mission under two headings, speaking first of the preparation of the Missioner, then of the Parish. In each case the preparation may be divided into two periods, remote and immediate.

I. THE PREPARATION OF THE MISSIONER.

A. *His remote Preparation.*—We are more and more realising every day as we study the subject of education, that in every department of life—in commerce, in politics, and in religion—it is character that tells. It is the strong basis of life rather than its surface movements which really matters; and there is no work in which character tells more forcibly than in the work of the sacred

Ministry. What a man *is*, not what he has or does, is the force which in the long-run tells upon his parish. It may seem to be less true for the Missioner than for the Parish Priest, because his visit is so fleeting, and in the few days of his work in the parish there is less opportunity for his true character to be known, and for his weaknesses to be made manifest. But all who realise the true nature of the Ministry of the Word will know that the real spiritual force of the preacher depends on the character which lies behind his word and gives it life and force. There are dead words and living words—the dead word of the parrot, the living word of the prophet. The man who speaks words which do not belong to him, which are not a part of his being, which have not been born in his soul or spiritually appropriated until they have become a part of himself, which are false coin because they do not represent a real movement of the soul, may be very successful in 'drawing' large congregations, and may hold them for the ten days of the Mission.

But if his words are merely the expression of the thoughts of better men, if they are not a living part of himself, if they owe their attractive power to mere tricks of oratory, and are not truly born of the Spirit, then he is giving people stones instead of bread, a dead instead of a living word. And the spiritual effect of such preaching is not likely to be of lasting value for souls. The true test of the value of a Mission is not in crowded churches and excited throngs, but in abiding fruit; and Missions should be judged by the state of souls a year after the Mission has been preached. It is, then, of supreme importance that the Missioner should speak a living Word, a Word which has been conceived in meditation when the Holy Spirit overshadows the surrendered soul, a Word born amidst anguish of mind, nourished by the very life of the soul, growing into the strength of a deep conviction, living and burning in the heart until it pains the soul with a strong craving for utterance, and leaps forth upon the lips, aflame with the fires of

Pentecost, to kindle in other souls a spark of that Love of God which gave it life. Such a Word is not merely an articulate sound, a vibration of the air. It is a real issuing forth of the soul of man, and its force must depend on character.

The daily life, then, of the Missioner must be his real preparation for his work, and he should try to cultivate the following virtues and habits.

(1) *The Habit of Recollection.*—'He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing' (St. John xv. 5). The soul is dyed the colour of its thoughts. The habit of thought, the tone of mind, the first instinctive movement of judgment is the spring from which character flows. It is of supreme importance that the Holy Spirit shall habitually preside over the springs of character in heart and mind and will—'All my fresh springs shall be in Thee.' The habit of remembering God's presence within and around us, and seeing Him in other men

and in His beautiful works, helps us to look at all things from the point of view of God.

(2) *The Spirit of Prayer.*—Not the conventional acknowledgment of the duty of prayer, nor the intellectual approval of the principle of prayer, but the real spirit of prayer, which naturally, instinctively, immediately refers all things at once to God, as our first confidant, not our last resource. 'If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you' (St. John xv. 7).

(3) *Regular Meditation.*—As the study of Psychology advances, and is winning for itself a place among those sciences which once looked upon it with contempt as a superstition, it becomes easier for us to understand the vital importance of meditation. We are learning how, among men, one will influences another; how, by intense concentration, one soul can communicate with another, how one mind can transfer its thoughts to another mind by an effort of will. We are thus better able to understand the meaning and purpose of

meditation—that exercise in which the soul, by a resolute effort, detaches itself from worldly affairs, in order that it may wait without distraction upon God. Then, when the soul is waiting on God with the surrender of the will, the uplifting of the heart, and the concentrated attention of the mind, God the Holy Spirit broods over it and communicates what He wills; and, beneath His life-giving movement, the soul catches the tone of the Mind, the Heart, and the Will of God. Thus man is able to think the thoughts of God, to love what He loves, to choose what He wills, to look down upon his work, his life, and himself from the point of view of God. It is important to distinguish clearly between meditation and spiritual reading. It is not meditation to read the quaint, sometimes even grotesque, thoughts of other men in books which are meant to help those who desire to meditate. Meditation is a girding up of the loins of your mind to attend to God with that quick, vigorous, living concentration of soul which quivers in a soldier

when first called to attention. Then this attentive soul exercises each faculty of its being on some mystery of God, training its heart and mind and will and memory and imagination into the habitual fulfilment of the great commandment—'Thou shalt love the Lord thy God with *all* thy heart and all thy *mind*, and all thy soul, and all thy strength.' Thus slowly, imperceptibly, with much strain upon our patience and faith, if this exercise is persevered in, we are transformed by the renewing of our mind, the carnal mind is transfigured as the indwelling glory of God shines forth, and the mind of Christ is formed within us. The persevering, patient practice of meditation is the spring of perpetual renewal of the soul's life, and is of vital importance to those who preach much. And a careful distinction must be made between those meditations we make for our *own* soul's welfare, and the meditations made in the preparation of our work. For his own soul's sake the Missioner will meditate on the Divine Predestination and Election, on the call of the

Prophets (*e.g.* Isaiah, Jeremiah, Jonah) and of the Apostles. For his work's sake he will meditate on such subjects as heaven and hell and judgment, the value of each single soul, the passing of a soul from death to life, the vision of souls on the great battlefield of the world. It is of course impossible in this matter to guard against misunderstanding, but there is a clear distinction between those exercises which are meant to purify and strengthen and kindle one's own soul, and those meditations which are made in order that a man may communicate Divine Truth to other souls.

(4) *Study.*—No one is fit to be intrusted with the Ministry of the Word unless he is willing to wear his crown of thorns in patient, persevering study, not the dissipated dabbling with many things which is doing so much to destroy the quality of men's minds, but the real sweat of the brain which alone can enable a man to conquer and appropriate Truth so that it may become his own. The study of God's Word—not to find out some striking

text on which we may hang the trivial ideas and fancies of our own soul, but in order that we may win from God's Word a real understanding of God's Will and plan of redemption —will of course be the staple study of the Missioner. But as his special vocation is to apply Truth to souls, the study of man will be his second duty, and the Missioner should cultivate that breadth of interest which will embrace history, moral and social questions, the movements of modern thought in science and ethics ; in a word, he will try to be in sympathetic touch with the best thoughts of those to whom he is sent. This breadth of sympathy is necessary to save him from that narrow ecclesiasticism which is deadly to the prophetic spirit.

(5) *Strong Convictions.*—In order that the trumpet may not give an uncertain sound, the Missioner should be a man of strong convictions. The balanced judgment of the philosopher has its place in the many-sided activities of the Church. But that place is not in the Mission pulpit. Just as the char-

acter and pursuits and mental habits of some great high priest of Science might unfit him for ministry at the sick-bed of a person with a serious illness or a broken leg, so vast learning does not always qualify a man for Mission work. The critical faculty should be cultivated by the Missioner in his remote preparation, as it educates him to face objections fairly, to meet and not evade the real difficulties, and it trains him in stern loyalty to Truth, in sound judgment and careful speech. But the Mission is a time of decision for eternal life or death, and at such a moment a man must forget the subtle, nicely balanced discussions of the schools, and act strongly on his best convictions. It is interesting, it may be useful or at least harmless, for philosophers on board ship to discuss whether life is worth living; but, if there is a shock, and the ship begins to sink, their first duty is to bundle the women and children into the boats as quickly as they can, and afterwards get in themselves if there is room! So in the fulfilment of his mission, the Missioner must remember that he

is not a judge, but an advocate who is pleading with God and the souls of men in a matter of eternal life and death. Elijah's appeal on Mount Carmel would have been much weakened if he had begun with a discourse on Comparative Religion, and the germ of truth underlying all false worship, and by pointing out that some of the prophets of Baal were, no doubt, well-meaning men. So in a Mission it is well to remember that 'views,' 'opinions,' 'attitudes,' etc., may be good to look at, but they have no saving power. The mistakes of decision will do less harm than the disasters of indecision; and the living black and white, heaven and hell, of the Gospel will save more souls than the paralysing grey of the schools.

(6) *Abiding Penitence.*—The Missioner will not be able to teach repentance unless abiding penitence is the undertone of his life. Before he can preach the Saviour from sin and hell, he himself must have felt the awfulness of sin and the terrors of judgment. He must not seek to forget the days of his leprosy before the Saviour touched and healed him, and the

imperfections of the present will remind him of the shortcomings of the past. The glory of the message of St. Paul rings out all the more triumphantly because we can hear the deep bass accompaniment of his abiding penitence, as, time after time, he reminds his readers that there was blood upon his soul (Gal. i. 13; Acts xxii. 4, xxvi. 11; Phil. iii. 6; 1 Tim. i. 13). The cries and tears of women and children, the prayer of St. Stephen, the blood of saints, were echoing in his memory, to remind him of what he was when Jesus found him. So the Missioner will pray that he may never forget the sins of the past, in order that he may have that deepening humility and penitence which all need who draw near to God. For, as the vision of God grows brighter, the shadow of sin grows darker, and Isaiah realises the defilement of a courtier's lips, and Job abhors himself in dust and ashes, and Peter cries out the confession of his sinfulness. The branch which bears fruit needs pruning that it may bear fruit more abundantly, and the call to preach Missions is also a call to a strict

and stern life. Strictness is the secret of fervour, and self-discipline is necessary if we are to bring others under the control of God's holy Law. The deep sense of the awful responsibility of being God's last messenger to some soul, the seriousness of the eternal issues which the Missioner has to force upon the attention of thoughtless souls, the fact that his word will come as the crown, the climax of so much prayer and spiritual effort on the part of so many holy souls, and that he himself will be exposed to the most fierce assaults of Satan as he tries to rescue souls from his power,—such thoughts as these will help the Missioner to stay where alone he can be safe, down in the dust of deepest penitence, where he may realise how far he falls short of the glory of God, and how his pride, and sloth, and vanity hinder the work of God.

(7) *Faith.*—The Missioner should especially exercise himself in two aspects of this virtue which embraces so much. He ought to educate himself to look habitually on the spiritual basis of all things, to ask of God that

penetrating insight which is not distracted by the outward appearance, and which will enable him to come quickly into touch with souls whom he has never met before. And then it is necessary that the Missioner should train himself in that aspect of faith which is so often killed out in the dreary monotony and manifold disappointments of parochial life, that buoyant expectation of the improbable, which refuses the dull estimates of common-sense, and joyfully expects in the future what is not suggested by the experience of the past. The lack of faith, the lack of expectation, alone hinders the operation of God's power. This miserable failure to believe in God's power has lost to the Church the gifts of healing for the body, and constantly paralyses the ministry to the soul. The priest who dares to look on any one as 'hopeless' has himself killed hope. It is the pride which is too sensitive to have its expectations constantly disappointed which makes it impossible that they shall ever be fulfilled. Where there is childlike expectation of the

improbable, there will be the manifestation of God's saving power. As it was when the Son of God was born of the pure Virgin, as it was in each miracle of healing, so it will be to-day in the salvation of the rich man, or the reconstruction of the abandoned drunkard; what is impossible with men will be accomplished by God, and the word of Gabriel—'No word of God shall be void of power'—is sealed by our Lord as He tells us 'with God all things are possible' (St. Matt. xix. 26).

So in his daily life the Missioner will cultivate the virtues of the Prophet, insight which can penetrate to the springs of life, enthusiasm for righteousness, hatred of what is false, consciousness of God's Presence and His absolute claim on every soul, fearless courage, reliance on spiritual forces, refusal of worldly standards of probability. He will covet earnestly the best gifts of the Apostles, Divine charity and love of souls, detachment, readiness to go anywhere and do anything, the habit of sitting lightly to systems and methods in simple

reliance on the present guidance of the Holy Spirit.

B. *His Immediate Preparation.*—It is very important for the Missioner to pay a preliminary visit to the parish, in order that he may get to know the parish priest and his methods of work, and get in touch with the evangelical laity. This visit will enable him to form his own judgment as to the needs of the parish, and the part of his message which will have to be most emphasised, to see what plan of campaign is best suited for this particular parish, and what sort of assistant Missioners will be most helpful. Then, as the time draws nearer, he will anxiously study how to apply the Truth to those particular souls in the best way, and will try to renew and quicken his own grasp of his message, and to inflame his heart and will by meditation on God and souls—'While I was musing the fire kindled.' But this part of his preparation will be dealt with elsewhere, and we may pass on to the preparation of the parish.

II. The Preparation of the Parish

A. *The Remote Preparation.*—The preparation of the parish for a Mission must vary so much with the nature of the parish and the work done in it, that it is impossible to lay down any hard-and-fast rules. Every suggestion in these notes, therefore, must be accepted with careful judgment, to adapt it to the needs of any particular parish. For instance, it is impossible to say how often a Mission should be held. It varies in every parish and with every vicar, and is dependent largely on the character and methods of the parish priest. In one parish, where there is a settled type of traditional devotion, it might be well to have a Mission once in seven years, which might give each soul in the parish at least one solemn call from God at that time of his life when he is beginning to realise his individuality and develop into self-conscious life. In another parish, in which the people are largely lost to the Church, it might be profitable to have Missions much more frequently, even

once in three years. It is most important, in every decision with regard to the Mission, to depend on the guidance of the Holy Spirit, and a thoughtful, prayerful study of the needs of the parish.

A year or so before the date of the proposed Mission it is well to form clearly the general plan of campaign. It is useful to write down the special needs of the parish, the classes which are untouched, or the besetting sin, or the chief causes of indifference, and so on, in order that a definite purpose may direct prayer and effort. It is most desirable to call a meeting of communicants and consult them on every step. Unless the faithful laity realise that the Mission is their great opportunity for saving souls, the Mission is not likely to have much influence on the parish as a whole. Then the date should be fixed, the Missioner invited, and the communicants urged to make the Mission a subject of earnest prayer. In fixing the date, local circumstances must be taken into account, the local feast, hay harvest, the need of the moon in country Missions.

The usual dates for Mission work are from August till Easter; but in some districts free outdoor Missions on the village green, or in some suitable open space, might be profitably preached in the summer months. The parochial organisations ought to be overhauled and made efficient, and the bishop's approval of the proposed Mission should be obtained. A monthly celebration of the Holy Eucharist with the special intention, and a monthly prayer-meeting, will help to quicken the prayers of the faithful.

About three months before the date of the Mission it is well to enroll a band of Mission workers; every district should be divided into smaller sections of twelve houses, and a Mission worker put in charge of each section. This duty must not be left to ladies; men and lads must visit the men and lads of the parish. That is a point of vital importance. It helps the careless and indifferent to realise that religion is not merely an affair for women and children; it develops evangelical zeal in the male communicants who do the visiting, and

gives them an opportunity of conquering their besetting sin—the fear of comrades, and that cursed pride, reserve, self-conscious cowardice, which more than any other vice imperils souls who fear to confess Christ before men; and it often helps the parish priest to realise how grievously he has neglected to work among the men of his flock. It is well to form these men and lads into a special committee, which, later on, can advise as to the best methods of dealing with the various problems of men's work, the time for breakfast and dinner hour addresses, etc. The method adopted in canvassing for municipal and political elections is very useful; and each worker may be given a card for each house, on which the name, occupation, lodgers, number of children, religion, and attitude towards the Mission ('willing' or 'not willing' to come) may be registered. This gives direction and emphasis to the visiting, and enables the clergy to concentrate their attention on the most difficult points.

Two points need special care at this period

of preparation. (*a*) Every effort must be made not to arouse jealousy between the regular district visitors and those who are working for a short time in their district. This demands some tact and consideration. (*b*) Care must be taken not to overdo the preparation. Some eager, zealous priests push on the preparation so unwisely that souls are sick and tired of the very thought of the Mission long before it comes; and a reaction sets in—an anticlimax, souls are stale, and the Mission falls flat. The aim of the preparation is to give full information as to the date of the Mission and the time of the services, to arouse curiosity, to stir up the spirit of prayer and desire and expectation, to awaken the soul, but not to satisfy it. The peril of over-preparation is very great. Many souls mistake fussiness for faith, and spend in wearisome, restless, fruitless activity those energies which ought to be turned to prayer. The spiritual side of preparation is often stifled by a passion for printing, an eagerness for up-to-date dodges, and the ceaseless, empty

chattering of dissipated souls, which ruins spiritual work. Prayer, meditation, fasting, the hunger and the thirst of the soul, waiting on God, expectation, these are the methods which prepared for Pentecost; and these must be our methods now.

B. *The Immediate Preparation.*—About six weeks before the date of the Mission it is well to set all the machinery in motion. The workers should be gathered together to spend a day of devotion in fasting and prayer. The sick and bedridden should be asked to intercede for the Mission, and given written lists of the most urgent needs to guide their prayers. Cottage prayer-meetings will be arranged in every street where some are always willing to lend their houses. A few gather together, and pray freely as each one is moved, led perhaps by the Mission workers of that street. It is not advisable that the parish priest should attend these meetings, as his presence often makes people shy of giving utterance to their own prayers. Apart from the objective effect of the prayers, the subjec-

tive effect of these meetings is very good. A soul which has found utterance in free prayer has often entered on a new period of spiritual development, and neighbours who have prayed with one another are united by a strong bond. From this time, every house should be visited each week, and a tract or letter left by the visitor. It is easier to visit strangers if one has some paper, to explain the purpose of the visit, and suggest the first remarks which break the ice. Great care must be taken to impress on Mission workers that every single thing they do or say in the Master's service must be sanctified by prayer. Each visitor should keep his list of names and pray for each soul before he visits. Tracts must not be dealt out like a pack of cards, but each tract must be accompanied by a prayer that God will bless it to all who may read it. It is desirable to have a prayer-meeting in church, especially for workers, on one week-night, when they can report the result of their work to the parish priest, and get advice. This prayer-meeting should be free—not tied

to forms. It may be well to notice here that these are not counsels of perfection which cannot be realised, but these methods have been adopted in many Missions, and have revealed unsuspected capacities for spiritual work among working men and lads. As one marks the ready and eager response which Englishmen make to such calls upon them, one sees bright visions in the future when our Church has learned to develop and use those who are called by God to be evangelists. Arrangements should be made with the authorities for breakfast or dinner hour addresses at the various mills, factories, and workshops; the Holy Eucharist should be celebrated each week with the special intention of the Mission, and a daily prayer for the Mission added to Mattins and Evensong, and learned by the children in day and Sunday schools. The chief details in the arrangement of the church are:—To provide large alms-boxes with very large slits, to be placed at each door of the church (as there should be no collections except on Sundays, and at

the Eucharists and final thanksgiving service); also a box for intercession and letters for the Missioner. Great care must be taken to have the church well lighted and warmed, and there must be no hurry to turn out the gas and close the church after service. Churchwardens and sidesmen must be ready to give a real brotherly welcome to all strangers who come, even if they are not well dressed. Many Missioners will require a stage from which to preach, on the opposite side to the pulpit. If a preacher habitually contradicts what he says by what he does, if his action and attitude are entirely out of harmony with his message, then it is as well to box him up in a pulpit which will conceal this discord by exposing only his head. But if there is no schism in the body, and the whole man speaks, not merely the voice, if action and attitude give emphasis to word and interpret its meaning, if the speaker would no more think of speaking with half his body than with half his heart, then give him an open stage with a little table and chair upon it,

and use the pulpit only for notices and readings. This gives much relief to the congregation in a long service, as they turn from side to side; and the use of appropriate action helps many people to learn by the eye as well as by the ear. It may be wise, if there is a suitable place—a vestry, or porch, opening out from the church—to have a bookstall for the sale of devotional books and pictures. A Mission choir is most undesirable; it deprives choirmen of their best opportunity of attending to their own souls' welfare, and perpetuates those false ideas which have done so much to destroy congregational worship. The congregation may be asked to wait for fifteen minutes after Evensong on four Sundays, and practise a few verses of the Mission hymns. They should be encouraged to buy hymn books, as they are more anxious to use them when they have cost them something, and they can then sing the hymns at home. But a supply of hymn books equal to the sitting capacity of the church should be kept for free use.

But these suggestions as to the machinery of the Mission preparation will be worthless unless the whole is inspired by prayer and disciplined by fasting — 'the spirit of the living creature' must be 'in the wheels' (Ezek. i. 21).

CHAPTER III

THE AIM OF THE MISSION—CONVERSION

THE one supreme aim of the Mission is the conversion of sinners. Nothing must be allowed to distract our attention from this. Other blessed results may follow in consequence of our work. But the one purpose, on which every effort must be concentrated, to which every other interest must be subordinated, and which must give the tone to all the teaching of the Mission, is the conversion of sinners. It is necessary to emphasise this because the temptation to adopt some easier aim is very strong. Many regular members of the congregation have always regarded religion as an opiate rather than a stimulant; they love its soothing influence, and deeply resent the shock which is necessary to awaken them. One of the most sad signs

of spiritual decay at the present time is the gross spiritual selfishness of many communicants. They have no evangelical fervour; they do not really desire the conversion of sinners; they resent the stern aspects of the Gospel, and the entrance of the publican and harlot into that kingdom which they will not enter themselves; and, smugly content with the harmonised confession of their sinfulness, they do not desire to be stung with the conviction of their sins. But the Missioner, if he is worthy of his vocation, will give a faithful echo to the words of Him who came 'not to call the righteous, but sinners to repentance,' and 'to seek and save that which was lost'; and he will direct all his efforts to the conversion of sinners.

I. What is Conversion?

The word has been so much misused, and associated with such false doctrines in the teaching of many people, that it is necessary to endeavour to win back for it its true meaning. Conversion may be defined as that

change, gradual or sudden, by which God becomes the centre of our life.

The soul of man generally moves round some one object which gives the tone to his character, some one passion which controls his life. It may be some form of gross carnal sin to which he has become a slave, which fascinates his mind, and paralyses his will, and enthrals his heart. But it would be a serious mistake to imagine that only those need conversion whose lives are obviously and openly sinful. Man needs to be converted from love of self and the world as well as from other forms of sin. He may be his own centre. He himself may be the point round which his whole life moves. His hopes and fears and love and desire, his estimate of all things, the spring which is the motive of his life may be self-love, self-confidence, self-righteousness, self-indulgence. If St. Augustine, wrestling with the lusts of the flesh, and praying that plaintive prayer of an enslaved soul—'Give me chastity, but not now,' may be an illustration of conversion

from gross carnal sin, St. Paul will illustrate for us the need of conversion from Self. He was not a gross and carnal sinner. His was a life, highly respectable, deeply religious, zealous, conscientious, as touching the righteousness which is in the law, found blameless. But though his life was absolved by the form of religion he professed, it was condemned by the inner voice of God, because it was self-centred, self-reliant, self-righteous. The failure of such a life is not in its outward expression, but in its inward direction. The soul is in a wrong attitude toward God. It is seeking to justify itself, to accomplish its own salvation, in reliance on its own strength. It is withholding that utter self-surrender, that entire self-abandonment to God, which alone can enable Him to work out the redemption of the soul. Pride and selfishness are sins so blinding, so subtle in their working, so hardening to the heart—in a word, so devilish, that the conversion of the self-satisfied and self-righteous is a far more difficult task than the conversion of the sensual.

But, again, men whose lives are not centred in carnal sin or selfishness often need to be converted from the love of the world. The world, this perishing shadow, is the centre round which their lives revolve. Their soul is perpetually passing out through their eyes, and through the same channel the world pours in. The fear of what others may say or think; the love of notoriety; the worldly standards of respectability; the timid counsels of probability; the dull, heavy calculations of that 'common-sense' which kills out poetry, heroism, and saintliness; the love of softness, and luxury, and display; the fear of discomfort and pain; the craving for excitement, noise, chatter, because the soul dare not be alone and face the stern realities of life,—these are some of the marks of one who has lost his soul in the world round which his love, hopes, fears, desires, centre. He too needs to be converted; the centre of his life must be shifted, the mesmerism by which the glitter of the world has fascinated him must be broken. Roughly speaking,

then, man's life may centre round vice, self, or the world, and he needs to be converted—to pass through that change, gradual or sudden, by which God becomes the centre of our life.

II. Various Types of Conversion

We may next consider some of the ways in which this change takes place, or in which it becomes manifest. It may differ in time or in manner. It may be gradual or sudden, a reversal or an awakening. On this whole subject Professor Starbuck's *Psychology of Religion* should be read carefully.

(1) *Gradual Conversions.*—The failure to recognise that conversion is often gradual, is one of the chief mistakes of many Dissenters; the failure to expect that it may be sometimes sudden, is a marked defect of many Churchmen. The religion which fails to allow for gradual conversions must be very unwholesome; it misunderstands God's methods, and recognises Him only in the storm and the earthquake, not in the still, small voice. The

craving to know the time, and date, and cause of each man's change of life; the pride which looks slightingly on those who have not had some great spiritual upheaval, the coarse vulgarity which seeks to force its way into the inner chamber where God is educating the soul; the custom of giving one's 'experiences,' which begins in gratitude, and often ends in pride and boastfulness,—all these have given a false value to conversions of the more violent sort. There is a form of conversion so gradual as to be quite unconscious, like the turning of the flower to face the sun, like the dawning of the day, like the breaking forth of spring. It is a process of unfolding life. The life, nourished in the sanctuary of its mother's womb, issues forth to a larger life with a new horizon. The soul which first clung to its mother, and thought her thoughts, and chose her will, next learns to walk alone, realises its individuality, rises into self-consciousness, and wins an independent existence. And then, little by little, it learns that it cannot live alone; and the feelers of the soul

detach themselves from self and the world, and wave heavenward until they cling around the heart of God, and draw all their life from Him. The beautiful process of gradual conversion, by which unconsciously God becomes the centre of the life, is too delicate, too holy for full analysis. It belongs chiefly to the sphere of the parish priest to watch reverently and prayerfully over this unfolding of the soul. It is a life-process with which the Mission cannot deal directly.

(2) *Sudden Conversions.*—But while we reverently recognise the work which the Holy Spirit is doing in every soul as He leads it gently away from the world of shadows to its true centre, God, we must not ignore the fact that God uses other methods to turn souls from sin. God is in the lightning flash as well as in the rising of the sun, and many of the greatest saints have been won to God in one strong moment of Divine illumination, which revealed to them the black peril of a selfish life, the yawning gulf, the foul forms of sin unseen before. It is not to be supposed

that these sudden conversions are detached manifestations of God's power, with no antecedents, with nothing to prepare the way for them. The flash of the lightning has a long history behind it, before it illuminates and blinds the eyes of men. But those who have experienced the sudden revelation of God's love and their own sinfulness, and have felt that touch of God upon the soul which changed their lives, will naturally lay stress on the crisis rather than on that which prepared the way for it. It is difficult to understand the lack of sympathy which many priests show toward those whose spiritual experience has been more startling than their own. Perhaps it is due to the defects of education. To some souls brought up in suburban moderation, and smouldering with a lukewarm wish for heaven, rather than with a burning will, the flames of Pentecost are as alarming as the flames of hell; and it is natural that they can feel little sympathy for a soul which is staggering back from an awful glimpse of the Eternal Flame, or intoxicated

by the first sweet vision of the Face of Jesus. But we ought to learn the lesson God taught Ananias, and be ready to welcome Saul, stunned and blinded by his vision, and make him feel that we sympathise even if we cannot understand.

(3) *Reversal.*—Conversions differ not only in time, but also in manner. For one soul conversion will mean the entire reversal of his whole life. He must do what he has not done, he must leave undone what he has done, he must hate what he loved, and love what he hated. He has been walking in the wrong direction; each step, each moment has carried him farther from home. For him nothing but a complete reversal will be of any use. The heart must be swept clean of its old loves by the expulsive power of a new affection, which will often so effectively change the heart for a time as to leave old temptations without any attractive power. The way in which God helps the soul in its first shock of reversal is very remarkable. Many often have not merely freedom from temptation, but even a

strong distaste for the sin which once controlled them. Experience suggests that this entire freedom from temptation and loathing of past sin is of very varying duration. It seems as though it were meant to enable the liberated will to recover a little strength before being again confronted with its old enemy. But sometimes the deliverance from an old temptation seems to be final. Strong natures, who sin with terrible intensity and utter self-abandonment, often repent with the same thoroughness with which they sinned; and it is important for the Missioner to realise that certain souls are never nearer the point of their conversion than at that time when they are fathoming the lowest depths of sin and degradation.

(4) *An Awakening.* — But to many souls this entire reversal is not a necessary point of their conversion, for they have never been entirely turned away from God. As a ship upon its voyage needs each moment of the day to readjust itself to its true course, as tide, or wave, or wind deflects it, so souls

need many degrees of conversion short of entire reversal. And to some souls conversion is scarcely associated with reversal at all. It is often an awakening to a larger life, the dawning of a vaster vision on the soul, which sees for the first time the Eternal Realities of that spiritual world which everywhere is veiled and revealed by the outward form. It is a transference of the centre of life, of the balance and emphasis of our consciousness. What was at one time vague becomes intensely real; what was once the only reality becomes supremely unimportant. On one day, the Ego—'I' and all that pertains to 'me,' my opinions, my friends, my dinner, my business, my pleasure, my reputation—'I' and 'mine' is the centre, and I look out upon the world from that pedestal on which I have enthroned myself as god. On the next day, 'I' and 'mine' have withered away and crumbled into dust before the vision of God, who has now become the centre of my life. God, His will, His thought, His plans, His presence, His love, these now are the things that are

intensely real. The soul has awakened to its larger vision. It had heard about God, and angels, and spirits; it had learned the traditional teaching of the Church, had vaguely assented to the creed of its parents, and quietly conformed to the external duties of religion. But now all these dead forms have sprung to life, and all these vague shadows have become the great realities; a Presence is seen moving in and out among the candlesticks; and the soul, awakened from its dreams, trembles before the majesty of God, or thrills beneath the touch of His love. 'I have heard of thee by the hearing of the ear. But now mine eye seeth thee: wherefore I abhor myself and repent in dust and ashes' (Job xlii. 5). 'Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world' (St. John iv. 42).

Each form of conversion requires special treatment; and the Missioner needs much sympathy and tact to recognise quickly, and treat wisely, these various movements of the

soul. This sympathy and tact can be learned only as the Holy Spirit quickens the soul—makes it sensitive. But these few notes may be useful:—The soul which is being gradually converted to God needs chiefly to be left alone. This method of growth should be recognised in the preaching, so that such souls may not be made uneasy. Great harm is done by forcing such souls into an artificial crisis by demanding the same phenomena from all; and frequently the violent intrusion of some boisterous, well-meaning man will ruin the quiet, silent work which the Holy Spirit is accomplishing in the inmost sanctuary of a soul. These souls need to be surrounded by sympathy, and quickened and encouraged to higher efforts of self-sacrifice. They are not of much use as a 'sign' or 'wonder,' and entirely refuse tabular or statistical treatment. But while their quiet, silent growth and unfolding add nothing to the results of the Mission that can be known and advertised, they often form the richest and most permanent fruit of a Missioner's labours.

Those whose conversion is sudden need sympathy and support. They should feel that the Missioner understands the agonies of joy and sorrow through which they are passing. It is a great help to such souls to be allowed to talk much to some one who understands and sympathises, to pour forth their experiences, and what they think and feel. The Missioner must try to help such souls to spend much time in prayer, to be very humble, to make some public confession of Christ before their comrades, and to suffer something for Him. The peril of this crisis in a man's life is the strong reaction which sometimes sets in, when the soul or body is tired, and weary, and exhausted by the tumult of new thoughts and feelings, when it is no longer swayed by the movement of a crowd, or stirred by Mission hymns, and the vision seems to fade. At such a time, if his ecstasies have evaporated in sentiment, he may feel a strong reaction of disappointment and disgust; but if he has been made to suffer, the touch of martyrdom will often fix his will, and the

flames of ecstasy will steady down into the glow of an abiding enthusiasm. Those whose conversion takes the form of an entire reversal need much encouragement and constant companionship. The soul is bleeding, torn away from its old environment and its bad companions; it should find a society of Christians ready to welcome it into a life of real joyousness. The attitude of the Elder Brother to the Prodigal is too often reproduced among Church people, and there is much need to pray that God will make His chosen people joyful. Vice has often a gaiety and attractiveness about it, and virtue has been made needlessly dull and gloomy. The soul which has turned its back on its old life must find itself translated from darkness to light, must feel the love and joy of a new society of friends ready to welcome it.

Souls, whose conversion is an awakening to a larger life, need above all things humility, patience, and clear, living teaching. The chief peril of those who are spiritually illuminated is that they may grow impatient with

those whose eyes are not yet opened, or with forms which are necessary to preserve, but cannot contain or express truth in its fulness. These need to be taught.

III. What converts Souls?

One almost trembles sometimes in speaking of holy mysteries in the short, abrupt way which the limitation of space makes necessary in such a handbook as this; and it is painful to dogmatise with apparent assurance on subjects upon which good men differ. But these notes are meant to embody practical experience for actual use in Mission work, and not to be philosophic essays on much-debated points; so perhaps a certain abruptness and assurance of statement may be pardoned, which would be inexcusable if the same subjects were being dealt with from any other point of view.

What then converts souls? The first answer must emphasise the work of God, and we may say that it is God's voice in the preacher awakening the life of God in the hearts of those who hear. Before analysing the means

which God uses to accomplish the end of a soul's conversion, it is well to remind ourselves that we must aim at a change of heart, and mind, and will, which is effected in the *right* way and by the *right* means. For instance, persons might be induced to change their habits, and become outwardly religious, by a preacher who knew their weaknesses, and played upon their credulity and superstition. But conversions wrought by such methods are not likely to be permanent, and may lead to a violent and bitter reaction, when the dishonesty which took advantage of their weakness is exposed by better education. Again, it is difficult to know to what extent a man may use certain natural gifts, such as dramatic power, and hypnotic force and influence. They enter so largely into every form of eloquence that it is impossible to lay down any clear rules in the matter. It may be said that they may rightly be used to attract attention, and to keep the mind fixed upon the subject in hand; but that, if a Missioner is conscious of fulfilling his Mission merely in

the exercise of his natural powers, his ready wit, his facility of speech, his self-possession, if he is neglectful of prayer, fasting, self-discipline, and the recollection of God's Presence, and constant reliance on the inspiration of the Holy Ghost, then he is not working on the highest level of spiritual power. He ought to be the medium through whom the Holy Spirit will work on the souls of men; but he is really only bringing the power and influence of his *own* will to bear upon others, and the effect will probably be transitory. Whole parishes may be convulsed, and thousands of persons rocked and swayed hither and thither by those who understand the art of mob-control; and the last state of that parish may be worse than the first. For a Mission to do lasting good it is necessary for the Missioner to rely on spiritual weapons, and to see that his natural powers are transfigured, as he prays and meditates upon the mountain before he comes down to cast out the evil spirit. When, by fasting and prayer and penance, he has subdued himself and brought himself under

the dominion of the Holy Spirit, then a living word will issue from his heart and lips, and elect souls who are waiting will vibrate responsive to a note from God, and souls will be converted by 'power from on high.' But when we have insisted that all natural means must be transfigured and penetrated by the Holy Spirit of God, it is right to ask what are the best means to use in the conversion of souls.

The will is our objective. The will, either consciously by definite choice, or unconsciously by the control of habits (the sum of previous choices), is forming character, and determining the direction of life. Or else it is inoperative or paralysed, and the soul is floating about without a purpose—a tragedy of aimlessness. What we want is a definite decision of the will, an absolute surrender to God and His Will, whole-hearted, rational, and entire. What moves the will? Love moves the will. It may be the love of God, or self, or others, as for example the love of mother, by which God so often interprets His love to us. It

may be love of beauty, awakening desire, or the love inspired by gratitude for past goodness—'we love Him, because He first loved us.' Or it may be the love awakened by either side of sympathy and pity, the love which burns as the soul realises how Jesus loves the sinner, or as the sinner realises how Jesus suffered in such pitiable loneliness for him. Or again, it may be love of self which moves the will; and self-love may be taken to include fear and desire and a right pride which we will call self-respect. We shall refer to these again. The motives of conversion given by Professor Starbuck on p. 52 of his great work on the *Psychology of Religion* are as follows in order of importance:—

1. Social pressure and urging of relatives.
2. Following out a moral ideal.
3. Remorse and conviction of sin.
4. Fear of death and hell.
5. Example and imitation.
6. Response to teaching.
7. Other self-regarding motives.
8. Altruistic motives.

Professor Starbuck's work should be studied with great care, and his deductions and conclusions accepted with great caution. The work is of much importance as an honest attempt to apply scientific methods to spiritual experiences. It is likely to do much good by exposing false methods of conversion, and by obliging persons to attend to the abiding effect on character, which is the only test of true conversion—'by their fruits ye shall know them.' It may guide us aright in studying the human side of our work. All such efforts are likely to be inconclusive on account of the nature of the subject; and these cautions suggest themselves as we read it:—

(1) God alone can judge of spiritual values. A week's ineffectual struggle of some poor drunkard may be of more spiritual value than a smug conversion. We have to judge chiefly by that part of the spiritual life which is manifest. But God judges by effort, not by success.

(2) Spiritual things can only be spiritually discerned; and, as moral affinity is necessary

to know God, so it is needed in dealing with souls. Any clerk can tabulate the outward evidence of a change of character; but its inner value cannot be estimated by man. Whole worlds of circumstances which defy analysis may surround any single conversion; and, until we know the exact force of spiritual influences, the power of devils, the strength of angels, the influence of prayer, we can only apply scientific methods to the social aspect of conversion.

(3) Such methods, also, are of little use when applied to spiritual movements, because of the utter inability of any one to give a true account of himself. Even in the sickness of the body, he would be a very poor doctor who accepted a patient's own diagnosis of his case. The analysis of motive is the most subtle art. Pride blinds, and self-love is quite capable of believing the best about itself, and of attributing to the lofty pursuit of a Moral Ideal what really arose from the low idea of the fear of Hell.

(4) Men are not necessarily converted be-

cause they think they are. Mr. Pecksniff's and Chadband's account of their own conversion, its causes and effects, could interest no one with a scientific mind, unless they were studying another subject—Hypocrisy. A refined self-love will often lift a man above gross sin; and pride or ambition frequently kills out smaller vices. Lack of true teaching on Penitence as an abiding state, and Calvinistic ideas of election, often foster a most blinding pride.

(5) Again, Professor Starbuck's inquiry is almost entirely confined to a very poorly equipped form of Christianity. The defective teaching of Protestantism deprives its followers of many aids in the spiritual life. The souls here dissected have been brought up in an atmosphere very different from that of Primitive and Catholic Christianity; and the book may be of more value as an exposure of the defects of Protestant teaching than as a study of Religion. The exaggerated importance of private judgment, the lack of any authoritative interpretation of the Scriptures, the failure

of many sects to teach about the life of the soul after death, and the loss of the sacramental system, will account for many of the phenomena tabulated in this book. Its conclusions are probably more true of American life than of English.

We turn, then, from a grateful study of this important book, which no Missioner should neglect, to a more sure guide as to the motives which will effect conversions. In the teaching of our Lord we have God's own analysis of the heart of man; and, as we study His methods, we shall learn how to give a faithful echo to His voice. But each Missioner must make this study for himself. A truth which is proclaimed by the lips before it has been appropriated by the heart will not carry conviction. The balance or emphasis of each man's message will depend on many circumstances, his own spiritual experiences, his character and temperament, God's special dealings with his soul; the one Gospel will be proclaimed with a different accent by St. John and St. Paul.

But, while the emphasis on these points will be more or less marked according to the character of the preacher and the needs of those to whom he speaks, there is one point which we preachers can afford to neglect. Our Lord's appeal to men was based on a right selfishness, that deepest spring in human nature which is the hidden motive of every development and all progress in our race. The principle of Profit and Loss which underlies every movement in the life of man, which guides and controls our commercial, political, and social life, is consecrated by our Lord as the basis of His appeal to the souls of men. He takes this instinct of progress, this desire to make the best of ourselves, this craving for happiness—which is the restless passion of a soul seeking Him for Whom it was created—this principle of Profit and Loss, and knows that it shall be worked out to its fulfilment in the spiritual sphere, and in the life beyond the grave. He states this principle in that penetrating word which has converted so many souls. What

shall it profit a man if he shall gain the whole world and lose his own soul?' He consecrates this right self-love when He bids us love our neighbour as we love ourselves. In parable after parable He insists on the duty of man to make the best of himself and his opportunities, to spend his life, his pounds, his talents, all that has been intrusted to him by God, in the most profitable way, to lose his life that he may find it, to maim his life that he may not lose it. 'Lost' and 'found' rings through all His teaching of the piece of silver, and the lost sheep, and the Prodigal Son. The absolute certainty that sin works out into Eternal Death, and that in union with Christ alone can man attain to the full developments of Eternal Life, is proclaimed with simple directness, without argument, discussion, or proof, with that stern simplicity of black and white which admits no grey, no qualification, with the strong imperative of the conscience, as the Creator speaks to His creatures. And this black and white Gospel of Eternal Life and Eternal Death is enforced by every

appeal to the hopes and fears of man, the fear of punishment, and the hope of reward.

Christ's teaching rings with most terrible warnings of the eternal consequences of our actions, of the final, inevitable, and eternal separation of good and evil. There is scarcely a sense to which He does not appeal in bringing home to the conscience of men the terrors of Hell. The eye which will find no illumination in 'the outer darkness,' the ear which will listen horror-struck to the eternal 'wailing and gnashing of teeth,' the pampered body which will be 'tormented' in the undying 'flame,' the helplessness of those 'bound hand and foot,' 'the weeping,' 'the tormentors,' and 'the prison,' the gnawing of the undying 'worm,' the 'cutting asunder,' the eternal banishment from God, which is expressed in the word, 'Depart from me,' the shut 'door' of an opportunity lost for ever, the awful disowning, 'I know you not,'—these are the words by which our Lord forced upon the conscience of men their own responsibility for their actions, these are some of the motives by which He

is so much misrepresented. His love is looked upon as the mere reflection of our own feeble good temper and moral sloth. Men have lost sight of the awful holiness of God, His stern Righteousness, and the Terrors of His Wrath. But, while appeals to the somewhat silly and feeble-minded god, who is simply the reflection of our own self-indulgence, never fail to win applause, they seldom convert souls from sin, or sting into life those who are suffering from moral or spiritual paralysis.

We take, then, for our motive-power in conversion that appeal which was made by the Son of God and Saviour of the World. He manifested, in word and deed, the infinite Love of God for each single soul, a love which is as stern as it is tender—the infinite need of God, without Whom each soul must perish—the stern reality of that Judgment which is for ever going on as thought passes into word, and word into deed, and deed into habit, and habit forms character, and character decides destiny (that "setting" of the will, as its free-

dom becomes more and more conditioned by past choices)—the terrible nature of Sin, which destroys the capacity for God and inevitably works out into an Eternal Loss—the awful possibility of spiritual suicide. He brought souls face to face with God, and then flashed upon them the necessity of the great decision, as He unveiled before them the final issue of their moral actions in Eternal Life or Eternal Death. And then, when they were trembling with hope and fear, He stretched out His arms upon the Cross to embrace the world, and called all men to Him to be saved.

In the next chapter we will study in what way we may best follow His method and give a faithful echo to His voice. It will be best to conclude this chapter by alluding to some of the most striking suggestions of Professor Starbuck's work.

(1) He suggests that 'there is a normal period somewhere between the innocence of childhood and the fixed habits of maturity, while the person is yet impressionable, and

has already capacity for spiritual insight, when conversions most frequently occur.'

(2) He finds 'that the period of most rapid bodily growth is the time when conversions are most likely to occur.'

(3) He points out that there are two types of conversion: (*a*) escape from sin; (*b*) spiritual illumination. Each shows the juxtaposition of two inharmonious lives. In the escape from sin the conflict is between a life that has been lived—a sinful, habitual life—and the life of righteousness; while in spiritual illumination the contrast is between a life incomplete, imperfect, and aspiring, and the full life which has to blossom out to be realised.

(4) He finds that 'conversion and puberty tend to supplement each other in time rather than to coincide; but they may, nevertheless, be mutually conditioned.'

(5) His investigations, revealing sixteen as the age of most frequent conversion, suggest that more pains should be taken with lads and girls at this crisis of their life to surround them with sympathetic religious influences.

In general it may be noticed that the teaching of psychology on the whole subject of 'the sub-liminal consciousness,' emphasises the vast importance of early religious education, and also shows us that the teaching given to children must be of such a character that there shall be no shock, or discord, or lack of continuity, when the soul awakens to realise for itself by personal experience what it has already accepted on authority.

CHAPTER IV

THE MISSION SERMON

THE chief effort of the Missioner must be the Mission Sermon, and the Missioner should reserve himself for this. Nothing has done so much to make Missions ineffectual as the dissipation of power which comes from the needless multiplication of services. It is a real disaster to fritter away the preacher's force in endless sectional addresses. Preaching, if it is to be effectual, involves a real issuing forth of the soul, which is most exhausting; and the Mission Sermon makes great demands upon a preacher's strength of body and soul.

I. ITS PREPARATION

The Mission Sermon should be concentrated beyond ordinary sermons. It should be more

simple, more convincing, more vivid, more thrilling, than sermons meant for edification. It is meant to awaken the conscience, to shake the sinner's will, to shatter pride, to inflame the heart—in a word, to prepare the soul for the Instruction which is to follow.

The following suggestions may be useful in its preparation :—

1. Obtain your Word from God in prayer and meditation. Write down the end or object that you wish to attain. Then use (or refuse) everything in so far as it will forward this end.

e.g. Your end may be—to excite Horror of Sin and Love of the Saviour,
or to awaken Fear of Hell and Desire for Heaven,
or to shatter Self-righteousness,
or to win a definite Decision for Self-surrender.

2. Get into sympathy with those who will probably be present. Write down, or in some

way fully realise, their occupations, the conditions of their daily life, their spiritual state, their habits of thought about religion. Next to being in touch with God, the preacher's great desire must be to be in sympathy with Man.

3. Realise the various ways of approaching and moving the Will, the avenues by which your message may reach the Soul, the chords which may vibrate to your touch. Will your audience be reached most effectually through their minds or their hearts? Should your appeal be made chiefly to the Intellect or to the Affections? Or, in what proportions should the Rational and the Emotional elements be mingled? Judge as well as you can what is the sub-conscious life of those to whom you speak, their undefined presuppositions with regard to the truth of the Bible, or the authority of the Church, or the sanctity of the Lord's Day. (These vary very strikingly in different parts of the country.) Take into consideration the inherited beliefs, and the lessons of childhood, which still mould the habits of thought. Then there is the Memory,

stored with voices, faces, scenes, incidents, hopes, and fears, which your illustrations may reawaken. There is no more powerful aid in the conversion of a soul than the awakening of some beautiful memory; for Memory is the Guardian Angel of the Past, as Hope is of the Future. Consider, too, the spiritual state of the souls who will listen to you. Some are already conscience-stricken, some sick and weary of the past, some heavily indifferent and callous—all are sensitive to the touch of real love.

4. What means will accomplish your end? Lead up by many different paths to the same conclusion. State the same truth in many different ways. This scheme may illustrate how one truth may be enforced with unity and variety:—

(1) Begin with the clear, definite announcement of the subject.

(2) It is revealed by God in the Bible.

(3) Its contradictory is false.

(4) This truth manifested in some Biblical incident or character.

(5) Hypothetical illustration: apply the truth to a soul possibly present here and now. 'Perhaps there is a man present here to-day who . . .'

(6) An anecdote.

(7) Metaphors and similes drawn from local circumstances.

(8) Appeal to souls to accept this truth with the will, and not merely to assent to it with the mind.

(9) Vividly describe the cost and the rewards.

Anecdote is the incarnation of truth in human life. Most men cannot grasp the mere statement of abstract truth, such as 'God is love.' God did not reveal this truth to us by angel or prophet. He became Incarnate—took Human Nature to Himself—in order that, in and through His perfect Human Life, He might unveil the Heart of God in a language which could not be misunderstood, which all men could read—the language of His life and death. Deep thoughts cannot be expressed

in words, and words change their meaning in time. But thoughts find their perfect expression in action; and the birth of the Son of God of the pure Virgin and His death upon the Cross for love of us are a revelation which cannot be misinterpreted, and can be read by all. So, following out the principle of the Incarnation, we may help souls to grasp each truth, if we show it to them incarnate in some incident of daily life.

5. General notes.

(1) Cultivate the use of simple words. A British working-man has only a vocabulary of eight hundred words, and he uses few of them. If a long word is necessary to express some shade of meaning, expand it into a paraphrase for the sake of the unlearned.

(2) Be careful to experience the truth of what you teach in your own soul by meditation, before you try to teach it to others.

(3) Before delivery, inflame the heart by

prayer. Your utterance must catch the tone of God's voice, and then the capacity for God in each hearer will re-echo your word, and vibrate in sympathy.

(4) Be biblical. The same Holy Spirit who inspired the writers of the Bible, and is guiding your words, is also at work in the heart of each hearer, interpreting, guiding, quickening.

(5) Make many long pauses. Minds, hearts, and consciences go on working in the silence. One continuous storm of words without a break gives the hearer no chance to assimilate each truth suggested, and is very wearisome.

(6) Cultivate variety of tone and pace. Monotony of tone is bad for the voice of the preacher, and destroys power of attention in the hearer. Rapidity of utterance is unsuited to solemn, weighty words. What is at first studied with effort will soon become

an unconscious habit. Good habits are as strong as bad ones, when once they are formed.

(7) If you have nothing to say, say nothing; don't say 'er-r-r-r-r' or 'um-m-m-m.' Silence is impressive, but 'er-r-r-r' is not. Silence may conceal thought, but 'er-r-r' betrays its absence.

(8) Speak to one person at the back of the church. This will cure an artificial tone, and secure the right range of voice. Distinctness of enunciation, not noise, carries farthest. The habit of the right management of the breath is most important.

(9) Avoid a fine literary style and the temptation to deliver orations. If you have any tendency to deliver Bampton Lectures, go and preach at a street corner at the men's dinner-hour.

(10) Often use questions in the course of an address. They stimulate thought in those who hear, and this is a most

important point. The preacher desires, as every intelligent teacher must desire, to evoke a movement of his hearers' spirits in response to his own. He does not merely wish that persons will patiently listen to what he thinks. He desires that they may think his thoughts in a definite movement of their own minds. Unawakened minds will listen patiently to the preacher's words, and go away with a huge, undigested lump of knowledge which is not a part of themselves, and will not affect their lives. But minds which have been awakened and stimulated by questions will assimilate and digest the thoughts of the preacher, if they are true; and these thoughts will be woven into the web of the hearers' characters.

(11) Prepare the Introduction, Conclusion, and the Links by which you will pass from one part of your subject to another. Unless the purpose is to

shock or startle, an abrupt transition jars on the mind. It is like a dislocated limb. The sermon should be a living whole, and each part should be in some living relationship to the other, so that the mind of the hearer has no sudden reversal, unless this shock is deliberately aimed at by the preacher. Great care must be taken to end forcibly, for a slipshod ending destroys much good that has already been done. Be ready to omit any division and to end at any point, if the Holy Spirit guides you into such expansion of any one point that the pressure of time forbids the use of the whole of what you have prepared.

(12) Interpose prayer, audible or silent, where it suggests itself naturally in the course of the sermon. Pauses for silent prayer re-collect, subdue, and refresh the speaker, by bringing him again into touch with the Heart and Mind and Will of God.

(13) The intensity of the preacher's desire for souls must be manifest in his tone as well as in his words. Unction is a gift which the Holy Spirit bestows, and which self-consciousness, or the reserve of respectability, too often suppresses. If a man really does feel very deeply, he ought to manifest it in his manner; there should be some outward sign in tone and action, if the inward fire is to be recognised and communicate itself to others. We plead for a life, or warn of a house on fire, in different tones from those we use in shopping. But unction must be the expression of real feeling, and not assumed as an art. All that is urged here is that a man shall overcome the silly reserve, which makes many Englishmen conceal their deepest feelings beneath a cloak of drab indifference.

(14) The Tongues of Pentecost suggest that the word of the preacher must give

out light as well as heat. There should be knowledge as well as zeal. The most fervent appeals must not be irrational. Zeal is the flame which leaps down from Heaven upon self-sacrifice. Self-denial and strictness are the secret of fervour.

(15) The art of oratory must correct and not destroy nature. Such points as appropriate gestures, care about final 'ds' and 'ts' (which are best developed by adding a German 'e' sound), right ways of drawing one's breath, and speaking from full instead of empty lungs, become unconscious habits if practised in conversation.

(16) The application of points to the individual soul is of supreme importance. Constant searching questions, penetrating, soul-shaking, must be driven home with the pitiless courage of the surgeon. Beauty of diction and imagery should only be used to attract attention and to open the soul for this definite assault

upon the will. Some sermons are so brilliant as merely to dazzle without converting, and defeat their own end.

(17) Humour and pathos lie close together. Striking contrasts in rapid succession make the truth more manifest, and keep the soul awake. The will sometimes yields better to reaction than to steady pressure.

(18) Texts should be sought which sum up the subject, and can be easily remembered, and will ring on and on in the mind, recalling echoes of the sermon. The use of fanciful texts as pegs on which to hang our own fancies is irreverent. Texts are living words from God, and must be fairly interpreted.

(19) After the delivery of the sermon, the preacher should examine his conscience by such questions as these: 'Have I striven to abide in Christ while preaching? Have I allowed anything to distract me from my end? Have I used the best means to attain that end?

Have I striven to remain under the inspiration of the Holy Spirit, that my natural powers may be transfigured? Have I yielded to any thought of self-approval or self-satisfaction, except the legitimate joy of deliverance?'

(20) Each sermon should contain some word full of saving power. Progressive teaching is difficult because the attendance is irregular.

II. The Subjects of the Sermon

The object of the Mission Sermon may be expressed in the word of God to Jeremiah, 'to pluck up and to break down, and to destroy and to overthrow; to build, and to plant' (Jeremiah i. 10). We must preach Christ crucified and Christ risen from the dead, which will work out in a twofold effort at destruction and construction. As we preach Christ crucified we shall aim at destroying the great enemy of the Cross—self-righteousness. We must try to shatter self-satisfaction, self-confidence, self-sufficiency; to awaken a sense

of sinfulness in all, 'For all have sinned, and come short of the glory of God' (Rom. iii. 23). We must try to win for each soul a detailed knowledge of its sins, 'Thou art the man'; and a realisation of its utter weakness, a point which Englishmen are reluctant to admit. Then gradually the need of a Saviour will make itself felt; and a supreme effort must be made to win the utter and entire surrender of the life to Christ for pardon, and strength, and righteousness, and acceptance with God. This is the crisis of the soul's education. We want the utter relaxation of the will from its former efforts after sin or self-justification. When the will is entirely relaxed, it is ready for a redirection of effort: and Jesus, the risen, present, living Saviour, Who is seeking the soul, must be uplifted. We have to make an Unseen Presence felt by each soul. The qualities now to be desired are receptivity, expectation, confidence in God's love and power and willingness to save, readiness to respond to movements of God in the soul, faith, trustfulness, the transference of

the centre of life from self to God. In all these notes, and in what follows, it is most important to realise that the analysis is not meant to suggest formal sequence in time, so that one subject may be dealt with on one day and dismissed: it is an attempt to describe a process of life which may be worked out in a moment or a lifetime. Whatever point is emphasised in the sermon, it is well that the whole movement of a soul Godward shall be present in the preacher's mind. The attention paid to any one point in this process will differ in every soul, as in every parish, according to its needs.

Perhaps the subjects of the sermons may best be suggested under the Three Ways given in the Spiritual Exercises of Ignatius Loyola. Every Missioner should be thoroughly familiar with this book and method. But all who use it must be on their guard against its most striking and exceedingly suggestive defect. While it is admirably fitted to win the surrender of the soul, and to exalt the virtue of obedience, the ideal suggested, that

a man should become 'as a corpse,' or a stick in the hand of another, is in direct contradiction to the ideal of the Christian life; and it is most significant that there is no meditation given in these Exercises on the Day of Pentecost and the work of the Holy Spirit in the soul of each Christian.

If this method of 'the Three Ways' is used as a guide in presenting Truth to the soul, it must be remembered that in a Mission consecutive teaching is almost impossible because so few persons can be present each night in succession. It is best, perhaps, to combine the three thoughts of Purification, Illumination, and Union in each sermon, simply allowing the emphasis to pass from one to the other as the Mission proceeds. In each sermon there may be a revelation of the Horror of Sin, the Love of the Saviour, and the need of union with Him by Self-surrender and Grace. But at the beginning of the Mission the emphasis will fall on Sin; then, when souls are really under conviction of sin, the emphasis will be on the need of Decision and Self-surrender;

and, at the close of the Mission, the joy and glory of Salvation, of that union with God which is, now and here, Eternal Life.

Perhaps the following may be a useful method of presenting truth to the soul in the Mission Sermon:—

1. The end of man. His nature, why he was created, the eternal consequences of his use of this life of probation.
2. The fall of the rebel angels, or the sin of Adam. The nature of sin as rebellion against God, and the perfect obedience of our Redeemer.
3. Sin as the disease of the soul, and Jesus as the Good Physician.
4. Sin as we shall see it from our death-beds in the light of Death. Jesus as the Conqueror of Death, the Resurrection and the Life.
5. Sin in the light of Judgment, the eternal separation of good and evil. Jesus as the Saviour, and union with Him now the only salvation.
6. Sin consummated in Hell, the Eternal

Loss of God. Only the Cross of Jesus between us and Hell.

7. The uplifting of the Cross, and a strong appeal. Vivid descriptions of the fact in history, and of the present reality of what sin is costing the Heart of Jesus.

From this point the subject of the sermon must depend on the spiritual response of the people. Repeated challenges, constant appeals, may be necessary to win decision for the new life. The deep personal individual love of God, the peril of delay, the cost and joy of the new life, the simplicity of God's method of salvation, the joy of union by which He receives our life into Himself for cleansing, and communicates His life to us for strength,—these will be some of the subjects to be dealt with. There are many subsidiary subjects, such as the person, history, methods of Satan, man's weakness and inability to save himself, etc. But the Mission should not close without clear teaching on the person and work of the Holy Spirit, the need of sacraments, perseverance, occasions of sin, and the joy of Heaven.

It should be remembered that—

(1) It is not enough to manifest sin in its fatal effects on man; this is only a preliminary stage of conviction, and will produce nothing but attrition. It may only nourish and inflame self-love, and make a man desire to sin safely. Sin must be manifested not only in its *consequences*, but in its *nature* as rebellion, insult, ingratitude, treachery against the Majesty and Love of God. To dwell on the ingratitude of sin uplifts the whole tragedy into an atmosphere of love.

(2) The Missioner must beware of accepting 'society' estimate of sin, which condemns antisocial, inconvenient sins such as drunkenness or theft, but does not mind sins which are accepted by 'good society,' such as utter Godlessness, prayerlessness, unbridled covetousness, degrading luxury, pride, and selfishness. He must make constant efforts to see sin as God sees it.

(3) The Missioner must know the terrors of the Lord if he would persuade men. He must be free from that gospel of self-indulgence

which, in 'Pleasant Sunday Afternoons,' degrades its god to the level of its desires. Hell is best taught as the Eternal Loss of God and Good, sin having destroyed in the soul the capacity for God,—as the great Lost Opportunity, with the undying worm of Remorse. It should never be taught without at the same time uplifting Christ upon the Cross, as the Conqueror of Sin and Death and Hell.

(4) The sinner must be kept face to face with the Cross, not merely in its historic aspect, but as once manifesting what God always feels—His love of each soul, His hatred of sin. The physical or mental sufferings of our Lord appeal with varying strength to different souls, possibly according to their degree of refinement and education, but more probably according to their own sensitiveness to pain, which does not always depend on education.

(5) The object of the sermon on the first Sunday of the Mission is to arrest the attention of all, to quicken interest, to arouse curiosity and anxiety, and to secure attendance on

Monday. It should not be so severe as to repel or discourage. The first few week-days should be spent in securing full, deep, universal conviction of sin. To teach this effectually it is necessary for the Missioner to have realised it in *himself* for his own soul.

(6) While the preaching is stern towards wilful sin, it should be encouraging and very tender to those who sin from weakness, and are often very depressed about themselves. Vague generalities only convince people of the sins of their neighbours. Each truth must be applied and driven home to the conscience of each person.

(7) Self-regarding motives must be entirely subordinated to the motive of the Love of God. Sinners must be drawn, not driven, to the Cross.

(8) Many precious truths are lost in cant phrases, which are often repeated but seldom fully understood. It is necessary to explain and make intelligible such phrases as 'Christ, our Righteousness.' 'Faith' has so often been made synonymous with credulity or superstition, that its true nature as trust, self-

surrender, manifesting itself in love and absolute obedience, needs to be emphasised.

(9) In dealing with temptation, it is necessary to make men realise the Perfect Humanity of Jesus, as well as His Deity, the perfection of His sympathy and patience, the security of those who abide in Him, and are 'kept by the power of God.'

(10) It is of the utmost importance for the Missioner to be sensitive to the spiritual movements of souls, to *feel* if they are getting unduly depressed and disheartened by denunciation, to *feel* the point when shyness and reserve break down, to *feel* when conviction of sin has really penetrated to the depths of the soul, and the time has come for a challenge to decision. This sympathetic touch with the souls he is addressing is the only guide as to the arrangement of subjects for the Mission Sermon. Each class of persons, each town, each part of the country, has its own peculiar temperament, which will much affect the way in which truth must be presented to the soul. It may take ten days to convince suburban respectability

of sin; it takes a long time to overcome the proud reserve of north-countrymen; and the Mission is often spoilt if a mistake is made as to the moment of crisis, if men are challenged to decision before they realise their sins or their need of a Saviour. It is necessary to emphasise this point, as the temptation is great to some minds to become mechanical, to be slaves to their system, and to deal out truth in fixed quantities—without a thought about the spiritual digestion of the people, without caring whether the truth has been assimilated —to be theoretical, to minister to what men *ought* to feel, rather than to what they actually *do* feel. The only safe method for the Mission preacher, in the conduct of the Mission and the choice of the subjects on which to preach, is to be ready to preach on a large number of subjects, and then to pray for a 'right judgment,' in order that God may guide him to strike at the right moment, when souls are thoroughly awakened, and wills are really relaxed and ready for a movement, when 'the hour is come.'

CHAPTER V

THE EXERCISES OF THE MISSION

I. The Instruction

(1) *The Need of it.*—It is well understood now that God must be sought and known, not by any single faculty of our nature, but by a movement of the whole personality. That knowledge of God which is Eternal Life is not merely intellectual. God is not a problem to be solved, but a Person to be loved ; and the work of the Missioner is to awaken that love by which alone Person can be known to person. Every part of man's nature, his heart and will and mind, must respond to God. It is to be remarked in the Gospel how little stress is laid on the love of the emotions, and how great the emphasis on the love of the will. Nowhere does God demand warm feeling, fervent expres-

sions of devotion, excitement, the thrill of strong emotions; everywhere all the stress is laid upon the love of the will. 'If ye love me, keep my commandments.' 'He that hath my commandments, and keepeth them, he it is that loveth me.' 'If a man love me, he will keep my words' (St. John xiv. 15, 21, 23). This solid surrender of the will, and its consecration, cannot be effected without some appeal to the emotions; but Missions which appeal only to the emotions are often disastrous in their effects. It is easy for men of certain temperament to hypnotise and fascinate persons, to control their will for a time, to make many conversions, to work up a whole district into a delirium of excitement in spiritual matters. But the study of the after-effects of these missions is exceedingly discouraging. As soon as the Missioner's personal influence is withdrawn, and the local papers have dropped the subject, and the music has died away, souls which have been most deeply moved often relapse into a far worse state than before. As unbalanced development of the intellect often

leads to scepticism, so unbalanced development of the emotions often leads to sensuality. Professor Starbuck deals faithfully with the mischief of emotionalism on p. 165 of the *Psychology of Religion*. 'The most glaring danger is found in the emotionalism and excitement of religious revivals. The effect is to induce a state of mere feeling, which, when it has passed, leaves no spiritual residuum; to drive persons to irrational conduct, so that when the reaction sets in, they reject not only their first profession, but the whole of religion. This cannot be better illustrated than by quoting from two or three typical records. The following was written by a person who has since worked his way to a positive religious experience, and is an influential pastor in a large city: "I automatically went to church and Sunday-school with the general attitude toward religion of indifference. The forces which led to my conversion (at 15) seem to me now hypnotic in character. My will seemed wholly at the mercy of others, particularly of the revivalist M——. There was absolutely

no intellectual element; I did not think of dogma or doctrine; it was pure feeling. There followed a period of ecstasy. I was bent on doing good, and was eloquent in appealing to others. The state of moral exaltation did not continue; it was followed by a complete relapse from orthodox religion. I look back on my experience now with shame and repugnance. It was an unnatural state, and could not be maintained."' It may be worth while to point out again that Professor Starbuck's criticisms apply chiefly to American Protestantism. Delirious emotionalism is not the chief peril of the English clergy.

To guard against the evils of emotionalism, Instruction must balance Exhortation.

(2) *The Subjects of Instruction.*—Beware of attempting to teach the whole Catholic Faith in a ten to twenty days' Mission. It must be hoped that the parish priest has tried to teach this faithfully in his normal ministry. Parochial preaching might be much better organised with regard to a regular course of teaching, covering perhaps three years, on

some definite plan, so that each soul might every three years have an opportunity of listening to an intelligent instruction on each Article of the Faith. People are longing for simple instruction, and a great opportunity is lost when the weekly sermon is used only for haphazard commentary on casual portions of Scripture, or detached exhortation to vague virtue. The Instruction in the Mission will explain, or enforce, or expound the subject of the sermon ; and should also embrace the Way of Salvation ; the Baptismal Covenant ; Sin, its nature, consequence, and cure ; how to find out our sins ; Repentance ; Contrition ; Confession ; Amendment of Life ; Occasions of Sin ; Restitution ; a Rule of Life ; Aids to Perseverance. If any sacrament is grossly neglected, this must be urged strongly on the people. If any sin is especially prevalent, it must be analysed, and exposed. In examining his subjects of Instruction, the Missioner will ask himself: 'Has every soul had a real opportunity of learning how to avoid sin, how to repent if fallen, how to resist temptation for the future?'

(3) *The Manner of Instruction.*—Instruction differs from exhortation in appealing to the mind rather than to the heart or will. It should be short, bright, clearly defined, and very simple. It must be remembered that truths which are very familiar to the priest, as a part of his daily life and work, are quite strange to many of the laity: for example, the practice of self-examination must be taught in great detail, as so many persons do not use it, or understand how to make it. The points of the Instruction should be carefully explained, constantly repeated, applied to the individual soul by particular examples, and often summed up. It is a useful plan to put the teaching into little rhymes which can be learned by the whole congregation, and are easy to retain in memory. Also, short definitions are useful, which can be repeated by all together, *e.g.* 'Sin is any failure, or refusal to do the will of God.'

Under certain circumstances, and in certain places, the method of catechising the congregation can be adopted with great effect. But

this must not be attempted until the Missioner has the confidence of the people. The teacher's manner must be conversational, neither exalted nor vulgar, but friendly. It is best to ignore controversy and to give positive rather than negative teaching. The temper of the congregation is much affected by the assumptions of the teacher, and by his suggestions. If he assumes that people are opposed to the truth, he will predispose them to opposition. If he assumes, on the other hand, that they are all longing to come to Holy Communion, but don't quite know the way to get ready, many to whom it had not occurred before will accept the suggestion. In all cases believe the best, and you will evoke it. The Instruction should come before or after the sermon, as the subject may require; *e.g.* if the sermon is on 'Man and his eternal destiny,' it may be well to instruct before preaching so as to be sure that people realise man's nature as Body and Soul. Or the precedence of sermon or instruction may depend on the temperament of the people.

People who are easily moved, volatile, excitable, may need the steadying influence of the Instruction to fix the fervour awakened by the sermon. With phlegmatic people it is often better to instruct first and preach afterwards, so that they may leave the church with some glow of devotion still on them.

It is seldom wise to assign sermon and instruction to different persons. Few men can co-operate effectually in this way, and either the sermon and instruction are disconnected with one another, or the prearrangement, which co-operation makes necessary, hampers one or other of the speakers. Also it must be remembered how much our ministry owes to personal influence, so that, when a preacher has won the confidence of the people, they do not listen with the same receptivity to an instructor who is a stranger.

II. The Dialogue

In the second week of the Mission it is useful to instruct by means of the Dialogue. This must be carefully prepared beforehand,

so that it may contain the greatest amount of concise teaching, and be convincing in its issue. It may be conducted in some such way as this: After the sermon, the assistant Missioner or parish priest should put on his surplice, and stand in some prominent place, where the people can see and hear him, and prepare to ask the preacher such questions as may probably be in their minds. If there is no likelihood of disorder or misconduct, he can do this most effectually when sitting in his cassock in a corner seat half-way down the church. The Dialogue should open with a short explanation from the chief Missioner, to make these points quite clear: 'This is not of the nature of a real discussion. The questions and answers have been thought out beforehand. It is simply one way of manifesting the truth. (It is most important to make this clear, to prevent any appearance of an attempt to deceive the congregation.) There are many questions and difficulties in the minds of people upon which they desire instruction. The assistant

Missioner will give utterance to these as fairly and fully as possible, and I will answer them as clearly as I can.'

Then the questioner should stand and state in a loud voice the first question, taking pains to put the matter with scrupulous fairness and simplicity, using the words which any typical member of the congregation might use. The answer must be clear, concise, simple, and overwhelmingly convincing, or much harm will be done. It should be given in points, which can be summed up by the questioner, and which each person can mark and repeat on going home; for we must not forget that much of the good of the Mission is worked out in the home discussions of what persons have learned in church. While the answer is strong and vigorous, it must be tender and considerate and persuasive. The congregation has identified itself with the questioner for the time being; and an answer, however brilliant and smart, if it is caustic, sarcastic, or ridicules the question, or exposes its falsehood in a rough manner, will surely wound inquiring

minds. The object of the answer is not to score off an opponent, but to win the assent of those who listen, and to convince them of the truth. Therefore, be conciliatory. Admit that it is a reasonable question. Acknowledge any germ of truth which may underlie it. Attribute the best motives to those who feel such a difficulty; and then gently and firmly demonstrate its falseness, and manifest the truth. Be obviously fair, just, and true; never deign to use an argument which might pass muster, but is not really sound; never take advantage of the ignorance of people. The questioner should sum up, and repeat the heads of the answer before asking another question. The Dialogue should be short, bright, and vivacious; it is a great gain if the Missioners know one another well enough to allow much impromptu play around the fixed points of the Dialogue.

III. The Prayer-Meeting

After the Instruction, or Dialogue, an opportunity should be given to those who wish to

do so to leave the church. The aim of the last part of the Mission service is to bring the Missioners into touch with those who are really moved by what they have heard. There are generally many persons present, who are as yet not affected by the message of the Mission, whose spirit has not as yet heard God's call, or vibrated to His touch. It is most desirable that such persons should be present for the sermon and instruction, as they may hear something which will quicken them into life. But when it comes to the prayer-meeting, it is a great advantage to get rid of these persons. The prayer-meeting depends for its power on a common spirit of zeal, earnestness, and passionate desire. Persons who are not alive, or are unawakened, who are longing all the time to get home, and grudging each minute spent in prayer, who listen in a critical spirit, and make no contribution to the common spirit of prayer,—such persons damp the ardour of others: they are 'non-conductors,' a dead-weight on the common spirit, and every pains must be taken

to weed them out, by giving them frequent opportunities of withdrawing during the singing of hymns.

Whoever conducts the prayer-meeting must be audible to man, as well as to God. The Litany desk is quite the worst place in the church from which to lead prayers. If the conductor of the prayer-meeting stands in the centre of the church near the west end, he will probably be heard by all. Before beginning to pray, it is most necessary to help people to realise the Presence of God and His actual attention to our prayers. If more pains were taken in this matter of preparation for prayer in normal Christian life, many souls would be saved from that inevitable decay of spiritual life which sets in when prayer becomes mechanical, formal, or careless; and many priests would be saved from the awful sin of gabbling over their offices with a slovenly carelessness, whose only justification would be the assurance that God was neither present nor attending to them.

The prayer-meeting, then, should open with

an act of the Presence of God. It is useful to tell the people to shut their eyes, and remember God's Presence; then to describe some vision of God, such as Isaiah or St. John saw —the Great White Throne, the Saints and Angels, Jesus the one Mediator, showing forth His wounds of love, and giving expression to our prayers, the Holy Spirit issuing forth, and coming to us to help us to pray: or it may be well to describe Jesus, the Good Shepherd, moving in and out among the people, touching here one and there another. When there is a distinct sense of God's Presence, a real awe, when the whole congregation has veiled its face with the wings of holy fear, the conductor can proceed to pour forth his prayer, which must be absolutely free, as the Holy Spirit may guide him. The spirit of prayer has largely been killed out by the use of forms given in books of devotion. These are useful as spiritual reading, and as guides to show us what ought to be the spirit of our prayers. But, apart from corporate worship when forms are of course necessary, prayer should be the

free intercourse of a soul with its Maker; and this free intercourse often becomes utterly unreal to those who are in the habit of reading to God their Father the thoughts of other men. The conductor must remember that he is to try to give voice not to his own feelings and desires, but also to those whose prayer he is leading. All prayer must be addressed to God, and not to the congregation: sometimes extempore prayer degenerates into an extra sermon under false pretences. The congregation may be asked to repeat acts of faith, hope, and love, and self-surrender. Aspirations and invocations should be used constantly. It is necessary for the conductor to be abstracted from earthly thoughts, and absorbed in his address to God. Intensity of spirit, not elegance of form, is the one thing needful in his utterance. It is useful to give the congregation an active part in the exercise by teaching them to say some sentence after each petition, such as 'Lord, hear our prayer.' This should be varied, if there are any signs of its becoming mechanical. Sometimes it

guides devotion well if some special subject is taken as a keynote to the prayer-meeting—*e.g.* the work of the Holy Spirit, or the earthly life of our Lord. Suitable Mission hymns may be turned, verse by verse, into prayer by a free paraphrase of the ideas contained in them; and, after each verse has been thus expanded, it may be sung without the organ by the congregation. Particular cases should be mentioned, but not by name: occasional personal allusions of this sort makes the prayer more real. Frequent intervals for silent prayer, with suggestions as to its direction, are very useful, and most helpful to many souls whom the voice only distracts. As the Mission progresses, it may be well to make a break in the prayer-meeting, and ask those to wait behind who have worked for the Mission, or have already made their resolution, or who wish to do so that night, and all others to leave the church during the singing of a hymn. This process of 'weeding out' those who have not yet come to the crisis of decision ensures personal interviews with

those who are really touched, and makes it easier for inquirers to wait behind. This after-meeting should only last for five minutes, as it is chiefly meant to prepare the way for a personal interview.

IV. The Notice

The object of the Notice is to let people clearly understand the method of the Mission, and to know the times of the services. Poor people will not realise these merely from reading them on the printed papers. They need to be reminded by constant verbal repetition. Times and days must be announced with great clearness, and only for a day or two in advance. The best place for the Notices is perhaps after the first hymn, while late-comers are still settling down before the sermon. The manner of giving the Notices should not be stiff and formal, but friendly and familiar. Primness is not reverence, and it chills hearts. In the Notices the preacher has an opportunity of winning the confidence of the people, and of making them thoroughly

at home in their Father's house. Some of them have never entered the church before, and feel strange and out of place. In commenting on the Time-table of Services, it is possible to be casually instructive, *e.g.* much of the doctrine of the Holy Communion can be taught as you announce the hours at which it will be celebrated, and dwell upon it as the one God-appointed way of pleading the sacrifice of Christ, and show people why they must make every effort to be present. Such indirect instruction is sometimes more easily assimilated than instruction which is announced as such. Some obstinate, pig-headed persons, who are attending the Mission in a captious and hostile spirit, will take in instruction which comes to them in the course of the Notices, which they would criticise most severely and reject, if they knew that an attempt was being made to teach them. In fact, it is generally best not to expose too clearly the particular psychological aim of any exercise, as it may awaken the spirit of contradiction in many souls.

Insist on hearty singing by every one in the church, and see that the hymns go with a good rousing swing. The spiritual effect of music for good or evil is very great; somnolent hymns slowly played would damp the enthusiasm of a fanatic, but the crash and swing of Mission hymns, well played, is of much use in awakening, rocking, and swaying the congregation as a whole. This corporate movement of the whole congregation in sympathy is a thing to be much desired, as it makes it easier for each soul to respond to God's individual call for a change of life. The selection of hymns must be made with care, so that there may be no jar or discord between the teaching of the various parts of the service. The truth which is proclaimed in the sermon must dominate every exercise, and find an echo in each hymn; so that the whole teaching is a beautiful harmony, and the mind suffers no reversal.

In the Notices, it is very important to encourage people to come in their working

clothes. Elaborate dressing is a vulgar and very gross form of self-indulgence, which does much to keep the poor away from church: it must be dealt with most sternly as a sin against brotherhood and a hindrance to souls; a few pointed, personal remarks, which cannot be misunderstood, will soon cleanse a church of those who come there chiefly to display their clothing. People should be encouraged to come late, if work makes it impossible for them to come in time. It is a good thing, also, in the course of the Notices, to answer a question or explain a difficulty, and to allow people to put written questions into a box to be answered the next day.

The Missioner must try to *win* confidence, not to *force* it; and a very delicate tact is necessary to enable him to feel how far he has the sympathy of the congregation: the affectionate, sharp-witted Londoner will make friends with one in five minutes, while the proud, reserved Northumbrian will be cautious until he sees reasons for trusting a stranger

—a 'foreigner,' as Lancashire and Yorkshire men call any one from other parts of England. Great care must be taken in the conduct of the Mission not needlessly to shock local traditions. There are some prejudices which must be stamped out as sinful, but others which may be respected as partly good; as, for instance, near Scotland, the habit of confusing Sunday with the Sabbath, and other Puritan traditions, which make it advisable not to shock prejudice needlessly by what may seem to others to be unworthy of the solemnity of that day. Prejudice is often in the blood, not in the brain, and does not yield to reasoning; so that, unless it is really sinful, it is best to humour it.

Besides the points mentioned above, other points may be dealt with at this part of the service, as the Mission progresses, such as—careful explanations of the importance of making a resolution, persuasion to wait and speak to the Missioner after service, minute instruction on filling up the paper of Mission questions, exhortations to make up family

squabbles, in which work of reconciliation the Missioners will gladly help, the payment of debts, the duty of restitution. Notices should be much varied, and some new elements included each day; for monotony destroys attention.

CHAPTER VI

SPECIAL SERVICES

BESIDES the two great services of the Mission —the showing forth of the Lord's Death in the Holy Eucharist each morning, and the preaching of the Cross at the Mission Service each night—it is advisable to provide some extra services for special classes of persons. But it is a great mistake to multiply these to such an extent that the emphasis on the two great services of the day may be lost. The multiplication of extra services in a Mission is often not accompanied by any increase of spiritual force, but rather dissipates the zeal of the workers and the powers of the Missioner. When the Missioner speaks in public he ought to speak with his whole soul; he should issue forth from himself in a living word. It is hard for him to do this

if his energy, moral, intellectual, spiritual, and physical, has been exhausted by numberless little addresses throughout the day—saying 'a few words' here and there to somebody's pet Bible-class or Guild. It often happens that in this way the Missioner is worn out, and his nerve-power exhausted, before he comes to the supreme effort of the Mission Service. It is generally advisable for the chief Missioner to confine himself to the Mission Service, and to leave all sectional services to his assistants—unless he has colleagues of exceptional force as preachers or teachers, to whom he prefers to leave the Mission Service—while he acts as general superintendent of the whole work. But, in either case, the man who has to preach the Mission Sermon ought to be free from other calls on his nerve and spirit. In our Church we ruin our best preachers by destroying their opportunities of leisure, study, and meditation, and men who might be eloquent if they were restrained often become merely talkative.

The only essential services in a Mission,

then, are the Holy Eucharist and the Mission Service. But if the staff of Missioners is large enough, it may be well to have also some of the following services.

I. Children's Services

(1) It is well to provide a special service for children each day, except Saturday, and not to expect them to attend the Mission Service, unless they accompany their parents. The teacher of the children during the Mission should aim at giving them a clear and abiding knowledge of the way of salvation, a vivid realisation of God and the soul, and the way in which God in His Church strengthens, feeds, and cleanses them.

(2) A deep reverence for the soul of a child is most necessary, if one is to teach them effectually. Some teachers lose their opportunity by sheer frivolity, shallowness, and lack of appreciating the solemnity of the work. The object of the Children's Mission Service is not to amuse the children for half an hour, but to arm them for their lifelong battle.

The study of psychology and the experience of life both emphasise the vast importance of impressions made upon the mind in childhood, which strengthen the soul in many crises by strong presuppositions. Some men are much tempted to impose their own will and belief on children by sheer force of character. But the true teacher will restrain himself, and respect the freedom of the child; he will reverence its simplicity, and believe in its great capacity for the knowledge and the love of God, and will feel the heavy burden of responsibility placed upon a teacher's soul by the trustful readiness to learn with which the child believes what it is taught. He will seek to draw out the powers of the soul, not to force in truths which are not assimilated. Alarum-clocks can be picked to pieces, and put together again; and parrots can learn to recite the whole of the Creed without it having any apparent effect upon their conduct. But the soul of the child must be respected as a living, growing flower, which needs a rich soil and a good atmosphere for its fullest development.

The work of the teacher will be twofold, upon the soul of the child, and upon those storehouses, the memory and the imagination, from which the soul draws the strength of its expanding life. He should try to stimulate thought by teaching in parables, which the children will have to interpret for themselves; to exercise the will in making right choices, by presenting many moral cases to the children's consciences; and to awaken right sympathies. In other words, he should try by stimulating methods to awaken into more vigorous activity those three points in the human soul where we are in the image of God—our power to think what is true, to choose what is right, and to love what is good. Besides trying to stimulate the soul of the child, he will work on its subconscious life, storing the mind with seeds of truth, furnishing the imagination with rich visions of God and Heaven and Hell, and filling the memory with pregnant words of God, which will one day burst into life.

(3) Object-lessons and anecdotes are useful

in impressing things on the memory, but they do not as a rule stimulate thought, and it is possible to make the lesson too easy. The keynote of the teacher's work is 'Suggestion'; and the test of the worth of his material is its capacity for development as the soul expands. The dogma taught to the child must not be a stone which has in it no life and will have to be cast away, but an acorn which contains in itself the oak-tree of that full-blown faith which will one day satisfy the soul when its powers have matured. The jar of discovering that the dogmas to which it had pinned its faith in childhood are dead, and will not bear the test of satisfying expanding faculties, drives many souls into scepticism; while the great power of the Word of God is the harmony with which it satisfies the soul of the child, and yet meets every development of faculty with new, rich visions of expanding truth.

(4) The teacher must remember that the parents and home are the guardians and sphere of a child's religion, and that constant

reference must be made to them. In the course of the Mission it may become apparent that some children have serious sin on their conscience, such as neglect of prayer and worship, disobedience, stealing, lying, cheating, bad words. Besides being taught their liberty to confess and be absolved by God's priest if they are truly penitent, they should be encouraged to confess to their parents at home. It should be remembered that children, in many respects, live on a far higher spiritual plane than 'grown-ups': they are more single-hearted and humble, more sensitive to spiritual things, because their spiritual faculties have not been bruised or blinded by carnal sin, or deadened by worldliness. If, after all, the basis of all things *is* spiritual, and matter is only a temporary phase through which spirit passes, the child who finds the woods peopled with fairies is probably far nearer to the truth than the cautious sceptic, whose powers of credence are exhausted in a fervent belief in himself. So, in teaching children, the powers of their imagination and spiritual

insight must not be neglected; and clouds of saints and angels will attend the Children's Service, and be as apparent to them as they were to our Lord, or St. John, or to any who are pure in heart. The loss of a Spirit-illuminated imagination is one of the most awful penalties of sin; and the opening of the eyes to know good and evil often means the blinding of the eyes of the mind to the Heavenly Vision. Remember, then, in teaching children that they are capable of great devotion, chivalry, heroism, high resolve, and generous self-sacrifice. Boys have been greatly underrated in this matter in the past, and it has been said that the discovery of the Boy was the greatest discovery of the nineteenth century. Boys are capable of great depths of devotion and generous consecration; and, if the teacher fulfils his work with reverence and prayer, he may awaken a vocation, or win a true conversion which will mean the saving of many souls.

(5) In the conduct of the Children's Service the Law must precede the Gospel, and the first

lesson must invariably be absolute obedience. The teacher needs to be self-restrained if he hopes to restrain others. Silence breeds silence, and a whisper awakens a desire to hear, while a shout provokes a louder strain of anarchy. Care must be taken to secure a profound sense of the Presence of God. In the reaction against the sinful dulness of other days, some teachers are in danger of destroying Holy Fear by flippancy. Anything which injures the child's sense of reverence must be carefully avoided, as this is to inflict a deadly wound on its soul.

(6) A bell to strike, by which to regulate the corporate movements, and a large black-board on which to write, should be by the teacher's side. It is seldom wise to allow any section of the service to exceed fifteen minutes. The free adaptation of the Methods of the Catechism will be best as a guide to the order of the service. The best time for teaching is in the morning, when the children are fresh and attentive in their church schools; but it is most desirable to have also an evening service

which all children can attend. It is not wise to bring them straight from school, except in country districts where the distances are great, as they are tired and weary of sitting still. When possible, it is best to let them go home for tea, and then return to church. It is a useful plan to give each child a ticket which can be stamped or clipped each night as he leaves the church. This is a witness to their parents, and a guide in bestowing rewards; and it touches a very deep spring in human nature, the passion of acquisitiveness. It is well to have a Eucharist with hymns on Saturday, at which mothers can attend with their children. At this service a deacon should kneel in the church and direct the devotions of the children.

II. Services for Men only

(1) It is generally possible to arrange services for men only on Sunday afternoons; and a good attendance is ensured if a letter asking them to attend this service is written by the Vicar and stereotyped, but signed, and

addressed to each man in the parish by name. The stereotyping, which preserves the handwriting, and the individual name and address and signature suggest a personal feeling of the pastor for each member of his flock which seems to appeal much more strongly to many men than an ordinary printed notice. This work, of course, in a large parish makes great demands on time; but it often has a useful reflex action in interesting the parish priest in large numbers of young men lodgers, who are too often forgotten or neglected.

Besides the service for men only on Sunday afternoons, it is sometimes advisable to keep men behind for a very short address on two week-nights when the Mission Service is over, the women being asked to withdraw during the singing of a hymn. This gives men an opportunity of waiting unnoticed for a personal interview with the Missioner.

(2) Men's Services should not exceed an hour in length. It should be recognised that the object of the meeting is to hear a sermon. To tack a mutilated evensong on to every

sermon both degrades worship and spoils preaching. A few words of prayer to get God's help, and stirring hymns to open and uplift men's hearts, a short passage of Scripture and the address based on it, another hymn and an extempore prayer, closing with a Blessing—this is perhaps the best form of service.

(3) Sympathy and directness are the qualities which most appeal to men. There is a deep-rooted belief in men's minds, which is often still quite justified, that the clergy are out of touch with the daily lives of working men, their temptations and aspirations, and the questions which absorb their minds. It is not well to deal directly with labour questions at the time of the Mission; but it is a great gain if men feel that the Missioner is not merely ecclesiastical in his interests, but is in living, sympathetic touch with all those social problems which so profoundly affect the lives of the men he is addressing.

(4) The attack on vice should be downright, direct, and plain spoken. Men value plain

speech above any other quality in a preacher: they do not understand subtle methods of sarcasm and irony which only wound, or complicated phraseology which only mystifies.

It is a useful rule always to strive to show the way out of sin, rather than to dwell much on sin itself. In dealing with the subject of purity, vivid and harrowing descriptions of vice and its effect only awaken sensual passion in the hearers, and are most harmful. This subject should always be dealt with on the positive and constructive side, assuming that the public conscience is on the side of virtue, appealing to chivalry, the love of home and of mother, the memory of childhood and the love of children. A vision of the beauty of virtue is a tonic to the will; a vision of the degradation of vice only tears open old wounds and stimulates evil memories. The majority of young men are utterly discouraged in their effort after virtue, and need above all things instruction, encouragement, and sympathy. Harsh denunciation of the sins of the flesh does much harm, and is not true to our Lord's

example and method. It is much to be desired that the evil tradition of the past with regard to the subject of purity should be broken through, and a new method adopted.

It is a crime for parents and teachers to allow lads to go forth blindfold into life, refusing to teach them anything about the true nature of their bodies, and the beauty and splendour of their unfolding lives. We send them forth blindfold amidst the vast forces of pitiless Nature, to find out by experiment and to learn from evil companions the meaning of the new powers which are stirring within them; and the ruin is most pitiable. It should be recognised that ignorance of the truth about the body is not only impossible, but also most undesirable; that the mystery of unfolding life is a pure and holy mystery, only dirty to dirty minds and defiled memories; that three clear instructions on 'Birth,' 'the Seed of Life,' and 'Courtship' will teach a lad what he has an absolute right to know, will rob vice of half its attraction, and will strengthen virtue by knowledge; and that in this way alone can

we hope to raise the standard of purity among men. This duty rests with parents and the parish priest. When the Missioner deals with this vice, he should recognise the universal and inevitable nature of the conflict, the awful power of temptation to which men are daily exposed, and from which priests are largely saved by their sacred office, the full consciousness of the degradation which generally accompanies this sin; and while he is severe in demanding reformation, the 'cutting off of the hand,' the 'plucking out of the eye,' he should be sympathetic and encouraging in bringing all the forces of religion to the support of the weakened will, the cleansing discipline of Confession, the healing oil of Absolution, and the purifying grace of Communion in which 'our sinful bodies are made clean by His Body.' Every priest should know enough physiology to enable him to bring a little sanctified common-sense to bear on his treatment of this subject, and to save him from the sin of harsh judgment on those whom he is sent to save and not to condemn. It will also

enable him to distinguish between the first disorderly movements of new powers which have not yet been brought under the control of the will, and those deadly sins in which the imagination and memory and will conspire to awaken the passions of the body. The first are merely animal, the second are devilish; the first sins of weakness, the second sins of will; the first demand from the preacher love, sympathy, encouragement, and the assurance of ultimate victory, the second need stern cauterisation and the assurance of Hell unless they repent. But it cannot be too often repeated that, on the whole, men are fearfully discouraged in this matter, and respond most gratefully to sympathy, clear instruction, encouragement, and the opportunity of a new start which Confession affords them.

(5) In speaking to men it is wise to make great demands on self-sacrifice. The Gospel of Self-indulgence, with its Pleasant Sunday Afternoons, unnerves the will, and is in direct contradiction to our Saviour's method of offering the Cross to those who would follow Him.

Men know that things are worth more or less what they cost, and that a new life which costs nothing is worth as much. It is not true pity, but our own soft, self-indulgent, and indolent lives, which makes us inclined to lower the standard of Christian profession. But our Lord's stern demand that his followers shall take up the Cross, and challenge the world, and confess Him openly, is as necessary to-day as when He first proclaimed it as the essential condition of the Christian life. Men and lads and women in mines, mills, factories, shops, and offices live a corporate life. Their life is not that of free individuals, but it is largely dominated by the corporate spirit which is generally bad on certain points. When a man is converted, he has to assert his individuality, to tear himself away, and stand out apart from and in opposition to the corporate spirit in daily protest. This assertion of individuality, this attempt to rise above the low level of the public tone, is often deeply resented; for the uplifting of a higher standard is a challenge and a rebuke to each one of his

comrades which is keenly felt. Men will test this claim to superiority and independence by daily persecution, until the sincerity of the new life is proved by long-suffering endurance and unwavering consistency. It is well, then, to recognise, in dealing with men who work in large bodies, that the most powerful weapon in the Devil's armoury is not lust or drink, but *fear of comrades*. This soul-destroying vice of moral cowardice, which makes a man tremble before a sneer or mocking laugh, is the one great hindrance to religion; and its power can be broken in one only way—the way Christ Himself proclaimed, the way of the Cross, the call to martyrdom, to witness, to confess Christ before men. No concessions, no secret treaties with Christ are of any avail. The world needs a blow in the face, the convert needs the touch of persecution to strengthen his will and secure his freedom. Secret Christians are worthless—salt that has lost its savour, and are subject to ceaseless, subtle temptations from which the declared follower of Christ is free. And when once a convert

has come out boldly for Christ and has shown his utter contempt for the world, the very force of public opinion which makes it so hard to begin a new life, unintentionally supports the new life when begun: for converts are as afraid of falling as sinners are of rising; they know that men will not tolerate a lofty profession which is not justified by the life. These remarks apply also to girls and women who work in large bodies, in mills or factories. The crisis must be definite, the challenge clear, the sting of the Christian witness must make the world smart, the convert must count the cost, and deliberately claim his martyrdom.

(6) Addresses to men should be full of stimulating thought. Many artisans, especially in the north of England, have great intellectual capacity, and are keenly anxious to be taught. They naturally revolt at slipshod argument and feeble exhortation which give them no food for the mind. But while clear reasoning satisfies the mind, it is, after all, love that moves the will, and true sentiment, lofty, heroic, tender, best prepares the

soul for its decision. It is not argument, nor philosophy, but the simple manifestation of the Love of God upon the Cross which breaks the heart of man, as man realises that his sins have broken the Heart of God. It should be noticed, too, that what men need is not merely the pure ethical teaching of Christ, that copy-book Gospel of a good example which only fills men with despair and has no redeeming power. They need the Gospel of Power from on high, the Gospel of the Holy Spirit coming to purify what is foul and strengthen what is weak, the reinforcement of another Life, which in prayer and Holy Communion blends God's strength with our weakness, and so redeems.

III. Outdoor Work

This is one of the most important efforts of the Mission. It has three purposes—(1) To offer a challenge to the indifferent and evil, to claim the streets for God, and call down His blessings on the homes of the parish ; (2) to draw persons to the Mission Service by

attracting their attention and arousing their curiosity; and (3) to attempt to convert those who cannot be brought to church.

(1) It is the *only* way of reaching certain souls: it reminds the faithful of the duty of witnessing for Christ: it relieves the Church of the charge of timidity. The pulpit is well known as 'the Coward's Castle,' where the preacher is safe, and his most foolish remarks have to pass unchallenged: the pew is equally unhealthy, and breeds an entirely false view of the Christian life when respectability is mistaken for Christianity. It is a great gain to get priests and people out into the healthy atmosphere of conflict which often awaits them in the streets. It helps to remind us that God put us into the world to conquer Satan, not to escape from him—and in many places he holds undisputed possession of the streets. The outdoor procession and preaching often smite dull consciences when they are least expecting an attack—on the way home from work, or in the midst of business or pleasure. Its subjective effect, too, is very

useful; it often cures clergy of that sensitive self-consciousness, which is a subtle form of pride and the chief hindrance to their ministry and usefulness. It is a useful discipline for the preacher who is too pleased with his own eloquence, because the congregation helps with useful and timely criticism, and goes away when he fails to interest them. It is a wholesome test of the zeal of regular worshippers, and gives them an opportunity of witnessing for Christ; and it weeds out the lukewarm, the choirman who is merely tuned up to concert-pitch, and the communicant who is entirely selfish in his religion. Lukewarm, unconverted Christians are loathsome to God and useless to men, a great source of weakness to the Church: it is a great gain to know them and get rid of them; and it helps them to know themselves when they are called upon to confess Christ before men in this way. Salt is good unless it has lost its savour. But the most highly savoured salt is of no use if it is always kept in the salt-cellar of the Church and never comes in contact with the decaying

humanity which it is meant to sting and preserve.

(2) Every night the communicants, men and women, should be invited to meet in the church an hour before the time of the Mission Service. Caps should be provided for the men and lads of the choir, and a plain wooden cross, painted red, to lead the procession. Lanterns, containing candles, slung on poles carried by lads, will give light enough by which to read the familiar hymns. After prayer the procession should march round parts of the parish, the communicants falling in after the choir four abreast. It is useful to sing the Litany, with such extempore additions as the nature of the neighbourhood suggests, also to recite the Ten Commandments, and to sing the 51st Psalm and stirring hymns. Four or five stations may be made; and during the short addresses a band of workers should knock at every door in the street, and remind the people to get ready to come to church. In places where outdoor preaching has been overdone, it is advisable merely to

explain the procession as an act of prayer, calling on God for mercy in those streets where He is so often insulted, to invite the people to join in this act, or to remind them of the Mission Service which will shortly begin. In places where people are unaccustomed to outdoor preaching, it will be well to give a longer address, whenever a crowd assembles.

(3) The preacher should be careful to speak *with* the wind, not against it, or he will swallow his words. It is not necessary to shout; English people will stand as far off as they can, provided they can hear. A quiet, intense, penetrating, conversational tone tells best. Distinctness of articulation carries farther than mere noise. Those who accompany the preacher must stand facing *him*, not facing the crowd, as the eye keeps people back.

(4) The address must be short, bright, and effective at each point, with no lengthy argument. 'Each link of the chain must be melted, and turned into a bullet.' Short,

bright anecdotes, and illustrations with local colour, and stinging texts which can be remembered, give point to the address. Interruptions must be met with courtesy and good temper. Sympathy is far more powerful than denunciation. Assume that men are on God's side, and they will be. Recognise the good in men, and they will recognise it when you reprove the bad. Be pitiful; be courteous; pray for the compassion of Jesus for this poor, blinded, bleeding, bloodless, tired, weary multitude, with their exhausted life. Do not be discouraged by apparent failure. People are listening behind blinds and curtains, and many great conversions have been wrought by outdoor preaching.

(5) It is very important to seize every opportunity of addressing men and women at their work during breakfast or dinner hour. Permission should be obtained beforehand, and meetings be arranged for the early days of the Mission, before other work becomes pressing, and in time to attract people to the Mission Service. The speaker must observe

the strict limit, so as to make his point before 'buzzer' or bell in one moment rob him of all attention, and in order that he may not interfere with duty. It is generally advisable to spend much time in the works in inspecting each machine and learning all that can be learned. It gives opportunity for showing sympathy, and enables local colour to enrich one's illustrations in preaching; and good workmen enjoy nothing so much as explaining their craft to an intelligent listener. Above all, one reminds oneself that Christ is in the workshop as well as in the church; and that the great purpose of these dinner-hour addresses is to make men feel Him present in their shop as surely as He was in the carpenter's shop at Nazareth. Time thus spent, in trying to understand the daily occupation of the souls to whom we minister, is the greatest opportunity for powerful intercession; for it is of the very essence of true intercession that we shall unite our souls by deepest sympathy with those for whom we intercede, before we can uplift them in our prayers at the throne of grace.

IV. Various

(1) It is advisable to have addresses for 'women only' in the afternoons of week-days. They should be over in good time for mothers to get back home before the children return from school. It is best not to have these addresses on every week-day, since few women can attend daily without neglecting home duties. A *crêche* should be opened near the church where mothers can leave their babies in good keeping. In fixing three days a week for these addresses, care must be taken to avoid 'washing-day.' In some districts the address may be assigned to different classes, to mothers, or to shop-assistants on early closing day, or to domestic servants; and on Saturdays it is sometimes advisable to give an address to factory girls. In some districts it is necessary to deal very plainly, in an address to married women, with the misuse of marriage. But before this is attempted it is necessary for the Missioner to be sure that he understands the subject, and can deal with it with the utmost

delicacy; and also to be sure that the sin is so widely prevalent as to make public denunciation a duty.

(2) In some parishes it is necessary to organise rescue work as a part of the activity of the Mission. Great care must be taken to intrust this to women of experience, as girls who need such help are very difficult to deal with. The work is of such a delicate nature, and demands such special experience, that it is impossible to do more here than indicate a general outline of the plan usually adopted. Three sensible workers of experience should be engaged and devoted to this work. They will probably arrange for a late supper at 11 P.M. in some house or school in a suitable part of the town, and will then spend two days in giving tickets with great care and judgment to girls who seem to need such invitations. Care should be taken to have help at hand for the workers in case trouble may arise from men who are interested in this sad traffic. After the supper a short address of ten minutes may be given. This should not be of

an exciting or sensational character, but gentle and persuasive. The organisation for receiving such as are willing to begin a new life should be complete, a shelter or refuge for the night, a home to which they can be sent the next day, and a sensible person to accompany them. But this branch of Mission work is so highly specialised that reference should be made to special books on the subject. In all efforts of this nature it is most necessary to avoid all gossip and observe the strictest silence, and to keep this side of the Mission work entirely separate from the general plan of the Mission.

(3) In many districts Saturday is so entirely devoted to shopping and cleaning up the house that it is advisable to make a break in the course of sermons, and have some different exercise on Saturday night—such as a short preparation for Communion, or a solemn little service in preparation for death. If the Mission is to last for more than fourteen days, it is advisable for the Missioners to observe Saturday as a day of rest, and to leave the neighbour-

hood for the greater part of the day so as to ensure an entire change of thought.

(4) If the Missioners can do so without overtaxing their strength, it is well for them to visit the sick and bedridden in their homes. It brings the message of the Mission to those who are unable to attend the services, it enlists their intercessions, and wins Christ's blessing on the Missioner. And it may be that God will be pleased at any time to restore the gifts of healing to His Church. This may not come yet in spite of our desires ; but it *cannot* come if we have no faith or expectations, and God may be waiting till He sees us expectant and faithful. If the sick have been sufficiently instructed beforehand, the time of the Mission, with its strong efforts of faith and prayer, would be a most suitable time for the Anointing of the Sick : the loss of this sacrament has most grievously crippled the work of our Church ; and it will never be restored until some one restores it !

(5) In addition to the Daily Eucharists at a fixed hour each morning, it is advisable to

have special Celebrations at a very early hour on Friday, to give those an opportunity of attending whose work makes it impossible for them to be present at the ordinary time, and a late Celebration for invalids on some other day. It is most desirable to offer the Holy Sacrifice with a special commemoration of the faithful departed on one week-day, and to invite people to send in the names of those whom they wish to have commemorated. Apart from the joy this must bring to those who are at rest, such a commemoration re-awakens sacred memories, and helps each soul to see life in its true perspective; and the whole work of the Mission is strengthened when souls fight their battle in conscious realisation of that great cloud of witnesses who are watching the conflict, and when our feeble intercessions are knit up with the strong, passionate pleading of the souls in Paradise, and of the Saints in Heaven.

CHAPTER VII

PERSONAL DEALING WITH INDIVIDUALS

THE first days of the Mission must be devoted to securing deep conviction of sin, which is the first step in a true Repentance. This must be won by the uplifting of the Cross: the sinner must first realise what his sin has cost God, and not merely what ruin and destruction it works in his own life. Conviction of sin must be deep, thorough, and searching, penetrating to the deepest springs of man's nature in the heart and will. The surgeon's knife is useless if it only prunes off the manifestations of disease: it must strike deep, strong, and true, to the very roots of the disease in heart and will. Much harm is done by preachers who shirk the stern duty of winning thorough conviction, who will not manifest sin in its terrible fulfilment in the

Crucifixion of the Son of God and in Hell. The premature preaching of free forgiveness, before men are deeply convicted of sin and truly contrite, is a most serious hindrance to the salvation of souls: it often robs a soul of its one opportunity of a *thorough* conversion, by allowing it to rest satisfied with a half-hearted repentance; it accomplishes only a change of habit, when the sinner really needs a change of heart; it is the work of a spiritual 'quack,' who is content to bandage over the sore, the outward manifestation of disease, without removing the cause and root of that which threatens the life of the soul; it is the crime of the false prophets 'who have healed also the hurt of my people lightly, saying, Peace, peace; when there is no peace.' The reluctance to emphasise the stern side of the Gospel, and to help souls to tremble beneath the terrors of the Lord, does not spring from true love of God or of souls: no preacher can love more truly or more deeply than the Son of God, who unveiled before us those terrible pictures of the consequence of unrepented

sin in a final Judgment and an Eternal Hell. The refusal to give a faithful echo to His teaching springs generally from some sin or weakness in the preacher, love of popularity, weak indolence of character, a soft and self-indulgent life, a failure to realise the awful Holiness of God, or a betrayal of the conscience, which makes a man shrink more from the penalty of sin than from the sin itself. So, often, men lack courage to press conviction home; and thus miss the first step in a true conversion.

But, when conviction of sin has penetrated deeply into the heart, souls will be feeling their need of a Saviour, and one by one will turn towards the Cross. At that point the emphasis of the Mission passes from preaching to the personal dealing with individual souls. This work is most delicate and beautiful; and it is much to be regretted that priests in our Church are absolutely untrained in this part of their ministry, and are left to learn by blundering experiments upon immortal souls what might be taught us, if a little care were

taken in our preparation for the Priesthood.

(1) *The Need of Decision.*—The end which the Missioner should now propose to himself is to be sure that each soul in the church is brought into conscious realisation of living personal union with our Lord Jesus Christ—a union which is initiated in Baptism, and quickened when we respond to this free gift of God's own life, a union which brings pardon and peace, a union which is, here and now, eternal life. The means for the accomplishment of this end are to bring the soul to a definite decision—a strong, deliberate, rational choice of the will to surrender itself entirely and unreservedly to Jesus, and to look to Him alone for pardon of the past and strength for the future, for acceptance with God. This is that act of Saving Faith, of entire self-surrender, which enables God to work out His will in each soul, and to bestow upon it in the holy Sacraments that Grace which is the free Gift of God's own Life. The question which will now exercise the skill of

the Missioner is this. By what means can he best secure this decision of the will in such a manner that it will be strong and abiding, and able to bear the strain which will come upon it as the soul tears itself away from the old selfish life and enters on the new life of which God is the centre?

(2) *The Penitent Form.*—One method which used to be very popular is that which is known as 'the Penitent Form,' when a demand is made that souls who are convicted of sin shall step forward and publicly yield themselves to God. This method has in it the two points which are essential of forcing the soul to a definite step in breaking with the past, and obliging it to confess Christ before men. It may be a useful method to adopt in very simple, homogeneous societies, where there is no difference of social standing and culture. But there is much in this method which condemns it when its effect on souls is carefully analysed. It is a method which appeals more strongly to persons of emotional and dramatic temperament than to the shy and reserved:

it may be the means of great discouragement to souls who rightly shrink from exposing themselves too openly to the public gaze, souls who are sufficiently humble from the experience of past failure to wish to test their penitence before they proclaim it. It often inflates that egotism which is so fatal to the Christian character, and inflames that self-love which is the root of all sin, which revels in publicity, and loves to find itself the centre of painful interest. This and similar methods are open to a strong objection that they depend too much on emotionalism, and the excitement of the moment, and the temperament of the person, and that they do not respect the freedom of more delicate souls, who do not choose to manifest their penitence in the way which the preacher may dictate. There is a more wholesome means of securing the desired end.

(3) *Outward Profession.*—The chief point to be aimed at is that the soul which has resolved on a new life shall take some definite public step, which will give outward expres-

sion to the inward change. This is most desirable as an aid to the soul itself. Man is profoundly and fundamentally sacramental. His outward bodily life *cannot* be separated from his inward spiritual life. As the evil thoughts of his heart have become incarnate in word and deed which could be seen of men, so the inward change of heart must become incarnate in a word and act. The love of his heart, the thought of his mind, the resolve of his will, may fade away; and it will be difficult to recall them, unless they are embodied in a word and deed. Gathered up into a clear, definite act, they become fixed and permanent; and the act in which his resolve is embodied is an objective point in the history of the soul, to which memory can appeal when the good impressions of the Mission grow faint, and reaction sets in.

But not only is it a support to the soul thus to embody its resolution in some clear, decisive act: it is also a witness to men. We must not forget that our Lord does not leave His followers at liberty to choose whether

they will confess Him publicly or not. He commands us in the most solemn and awful words to confess Him before men as one necessary condition of salvation. Of course, open confession in church is not the only way of obeying His command. But it is a good start in the Christian life ; and the man who will not thus face a sympathetic congregation is not likely to be courageous when he has to stand up all alone for Christ in protest against evil amidst hostile surroundings. This public confession strengthens him in times of temptation, by bringing to his support the sympathy of the good and the mocking of the bad, if he is tempted to backslide. But, before we demand this great effort of any man, he has a right to see that it is a real Christian duty, and not merely a fad of the Missioner, who may make unreasonable demands. A basis for this demand must be found which will commend itself to every man's conscience ; and such a ground seems to be afforded when we call on men to renew their Baptismal Vows.

(4) *The Renewal of Vows.*—The call to renew the covenant with God which was made at Baptism, is a good ground for challenging men to come out boldly on the Lord's side; for in a nominally Christian land Baptism is almost universal, and so the appeal touches all in the Church. It embraces the faithful as well as the newly converted, and therefore does not exalt the sinner into a too conspicuous position, which may either destroy his humility or wound his modesty. It appeals to the conscience, and to those fine qualities of the soul which will do much to support his resolution—the sense of duty and truthfulness, and faithfulness to obligations. Above all, this call to renew publicly the Baptismal Vow throws all the emphasis on the will rather than on the emotions, on duty rather than feeling, on what we owe to God instead of on what we feel about ourselves. It is a pledge at once definite and humble; it respects the freedom of the soul by asking of it only that to which it is already pledged; and it seems to avoid the peril of emotionalism.

(5) *A Useful Method.*—If, then, the call to renew the Baptismal Vow is fixed upon as the point where the decision of the will may become incarnate in an outward public act, the Missioner should judge very carefully as to when souls are ready to respond to such a call. If the challenge meets with no response, its failure may spoil the whole effect of the Mission. There *is* a point which the Missioner ought to be able to *feel*, when conviction of sin has penetrated deeply into souls, and hearts are sobbing with contrition, and longing to make an act of self-surrender, and ready to respond generously to a real call from God.

When the Missioner feels that this crisis has been reached, he ought to give a clear warning of what he proposes to do on the next day, reading out to the congregation the Baptismal Vows, explaining carefully that in renewing their vows in this way they undertake no new obligation, but only publicly resolve to fulfil what they are already bound to do. He may remind them of the Cross

upon their foreheads, that it is a token that they will not fear to confess Christ before men, and that the step he will call on them to take is the first step in the new life. Next night he will give the same careful explanation for the sake of those who may not have been present, reminding them that only those who are baptized must come forward; and then, after a stirring sermon on the duty of witnessing for Christ and of conquering our fear of men's opinions, he will call on all who are on the Lord's side to come up to the altar and renew their Baptismal Vows. During the singing of the hymn he will go up to the altar, and the people will leave their seats and kneel at the altar rails, and repeat after him some such form as this, which should be printed on a card: 'In the Presence of God, and before you, I renew the solemn promise and vow made at my Baptism.'

It is advisable to warn several of the communicants to be in readiness to set the example in coming forward, as open sinners may not feel it fitting that they should be the first

to come. If the numbers of those who come forward are very great, all the priests should put on surplices, and go within the altar rails, and give cards to those who come, so that they can repeat all together the form of renewal, after which the priest will bless them, and send them back to their seats.

This challenge should be repeated on two or three occasions, so that all may have a fair opportunity of taking this step; but after due warning it is well to refuse to give another chance, in order that those who love to put off doing what is right may learn the awful peril of the sin of procrastination. It is wise to be very stern in refusing to allow persons to tamper with their opportunities, as it is good for them to suffer the disappointment of a lost opportunity of this kind, if it saves them from awakening too late to this sin when the Door is shut for ever.

(6) *The Resolution.*—The card on which this form of renewal of the Baptismal Vows is printed ought to have a large space left free, where each person can write his special Resolutions,

and bring the card back to be signed by the Missioner. Resolutions should not be vague and general, *e.g.* to love God more. They ought to be clear, definite, and practical, with reference to some Christian duty or some point in the Christian's Rule of Life, *e.g.* Bible-reading, or Communion, or Family Prayer, or pledges to abstain from intoxicating drink and gambling. In helping persons to form their resolution, it is advisable not to allow them in a flush of generous enthusiasm to bind themselves by rules which may become a burden. The Temperance work will nearly always have to be intrusted to those who are really enthusiastic total abstainers. Among the working-classes moderate drinkers are, as a rule, quite worthless in fighting this awful curse, and utterly wanting in redemptive power. Only those who will take up the cross of self-denial, and abstain for their brother's sake, seem to have any power in saving others from this sin.

(7) *Confession.*—If the Parish Priest has instructed his people faithfully in the Doctrine

and Discipline of the Church, every communicant will know that he is free to make a special confession of his sins if his conscience is troubled. But this liberty is seldom realised. Strong prejudice, persistent misrepresentation, and falsehood have blinded people's minds to the clear teaching of the English Church on this matter, and real freedom scarcely exists. One large section of the clergy entirely suppress all teaching on this subject, or even bitterly contradict the teaching of their Church, with a dishonesty which no ignorance can excuse in those who have solemnly sworn 'to give faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same.'

There is no room for 'schools of thought' on this subject: every fair-minded man must see that the Church of England gives entire free-

dom to each one of her children to use or not to use this means of grace, as their conscience shall dictate to them; and every man who offers himself for the holy office of a Priest in the Church of God, is bound to teach each soul committed to his care the Doctrine and Discipline of the Church with regard to his liberty to make a special confession of his sins—a doctrine which may be summed up in this phrase, 'None must, all may, some should, use this means of grace.' Occasional timid allusions to a 'ministry of reconciliation' will never teach souls their true liberty. Teaching on confession should be clear, downright, and definite: the evasive and apologetic way in which this matter of Church discipline has been taught only arouses a natural suspicion: absolute openness and frankness is necessary. Souls have a right to claim that the teaching of the Church shall be given them as it is stated in her formularies, not coloured by the Missioner's own opinions and convictions on the subject. When this has been done with entire honesty, then each man will urge it,

or not, according to his own conviction and experience of its usefulness.

The principle which underlies the practice of confession should be made quite clear. We confess our sin not to inform God of what we have done—He knows this far better than we can know; but we *own* our sins in order that we may *disown* them: each sin committed bears the stamp of our will, each sin confessed is disowned by the will, which desires now to be dissociated from that which it once chose.

The blessings of Confession to God, in His Church, before His Priest, are manifold. It secures a deep conviction of sin. Confession to God alone is often ineffectual from a failure fully to realise God's Presence. Persons think and do in the Presence of God alone what they would not dare to do in the presence of a human witness. If the Presence of God alone is not enough to save a person from sinning, it may not be enough to make him feel the full shame of his sin. This form of confession is a recognition of our corporate responsibility — that sin injures the whole

Communion of Saints, the Church, the family of God, and therefore God bestows His pardon through that Body; it ensures a careful self-examination, and helps to a more full self-knowledge; it humbles that false pride which is the root of all sin; it ensures experienced counsel; it affords strong support in the time of temptation; it saves many souls from that stagnation of the spiritual life which does not strive after entire self-conquest, or aim at perfection; it tests the reality of repentance by submitting it to the judgment of another person; and it satisfies a deep instinct of healthy human nature, which cannot bear to conceal sin, but longs to unbosom itself, and to be known for what it really is.

(8) *Absolution.*—Beyond all other benefits of Confession there is the joy of Absolution, God's own appointed way of conveying to the soul pardon in the precious Blood of Christ. This ought to be taught very fully, the immense gain of a clean sheet and a new start, the peace which comes with the assurance of forgiveness, an assurance which does not rest

upon our own shifting feelings, which are deceitful above all things, but upon the best judgment and divine commission of the Church of God speaking in His name. Great care must be taken to give suitable penance, and to instruct souls on how to avoid the occasions of sins. Confessions must always be heard in the open church, never in the vestry.

Confession and Absolution rest for their sanction upon their divine appointment, but it is interesting to notice how entirely they satisfy the psychological requirements for a true conversion. Psychologists dwell upon the two processes, the process of 'unselfing,' of *detachment*, of the relaxing of the will, of breaking with the past life—a process which reaches its highest perfection in a first confession; and the process of *attachment* by which the life centres round God instead of self, and finds in Him perfect peace—a process which is most fully realised in the gift and seal of pardon in Absolution. As Professor Starbuck writes in describing the effect of

Conversion: 'The new life is now the real self. The conflict has ceased, and there is relief. The depression has gone, and gives place to joy. The pain from friction between contending forces becomes now the pleasure of free activity. Harmony is restored, and there is peace' (*Psychology of Religion*, p. 160). In trying to study the subject of Conversion, and indeed in all dealing with souls at the springs of their life in heart and mind and will, one is much impressed by the real unity which underlies the manifold variety of Christian effort. The Catholic Church and the Protestant bodies have the same end in view, and to a large extent employ the same means for the conversion of the soul: they only seem to part company in the last stages of the process, when the soul passes either into the Inquiry Room or to Confession. Each has its own perils. Too great reliance on a popular preacher and his power to stir the emotions, undoubtedly enfeebles the will; and no souls are more difficult to help than those who have been many times 'born again' under

the influence of some fervent revivalist, and then have collapsed when the excitement of the revival has subsided; and the soul, under the influence of strong reaction, begins to doubt the reality of spiritual things, and loses faith in itself. The sacramental system of the Church does much to obviate these perils of emotionalism and excessive subjectivity. By throwing all the emphasis on the will rather than on the emotions, the Church saves souls from the peril of a life which is constantly subject to the inevitable fluctuations of feeling; and by emphasising the *corporate* life, she strengthens the will in times of weakness by knitting it up into union with many other wills, and bringing to its aid the manifold resources of the divinely appointed Ministry, through which God bestows His grace upon His children, and seals His gift by the outward sign of Sacraments.

(9) *Particular Cases.* — Matters of Moral Theology and Spiritual Counsel will be dealt with in another Handbook of this series. But some notes on cases which often have to be

dealt with by the Missioner may be useful to the inexperienced. It must be borne in mind that his time and opportunities are very limited, that he has great need to pray for the special illumination of the Holy Spirit, and for the gift of discernment of Spirits, and that his position of entire detachment gives him exceptional opportunities of dealing boldly and faithfully with souls whom he has never seen before, and whom he may never see again. As in the healing of the body, so in the healing of the soul, the patient can only very imperfectly describe a few of the outward symptoms of disease, and it is the good physician's part to enter into union with the soul by intense sympathy, and form his own judgment as to the real cause of the disease. These are some of the cases with which the Missioner often has to deal.

(i) *The Self-centred.*—Among the first to seek the Missioner's help are those who do not really need it, or rather who need it in a form in which they do not desire it, the form of stern rebuke. Persons will come brimming

over with parochial gossip, and should be met with abrupt dismissal, and told to meditate on the Unmerciful Servant (St. Matthew xviii. 23 to end). Others of the same class of idle persons need more gentle treatment, for they are suffering from that subtle disease of selfishness to which the aimlessness of their life especially exposes them. They are self-centred, feeding upon themselves, absorbed in morbid introspection; and frequently their religion aggravates their disease instead of curing it, because they will not face the stern necessity of self-denial: even their penitence only affords them a new opportunity of indulging their self-love. The cure is to shift the centre of their lives. Self-love must be mortified: but as this morbid condition of the soul is often connected with a neurotic condition of the body, it is better to advise the mortification of the will rather than any bodily self-denial. To do deliberately each day some thing which one does not want to do, to seize every opportunity of doing some humble and obscure work which will not be

noticed by others, to abandon introspection and win contrition by gazing at God instead of self: such rules as these may help. But the chief hope of healing lies in substituting a spiritual telescope in place of the microscope, —to give the soul a wider sweep of vision by employing it in intercession on a large scale, in foreign mission work, in any work for others, in the great social problems, in the study of Church History, in anything which will restore its sense of proportion, and detach it from concentration upon self. As pride is so closely connected with self-love, it is well to be on the look-out for the many subtle forms in which pride can disguise itself:— boastfulness, love of notoriety and publicity, impatience of obscurity,—self-satisfaction, undue sensitiveness to criticism, or rebuke, or slight —touchiness, a disposition to brood over and magnify the trivial and minute,—censoriousness, readiness to observe and comment on the imperfection of neighbours, which springs from an entirely unconscious comparison with oneself, — contemptuousness, too great re-

serve, love of isolation, quick resentment. As the cure for pride, souls should learn to rejoice in humiliations. Virtues can only be acquired by practice, by exercising the soul in patient, persevering effort: love can only be learned by loving: humility can only be learned by the endurance of humiliations, accepted at first patiently, then joyfully—joyfully, not with any false pretence of enjoying what is painful, but rejoicing because each painful blow to pride, accepted in the right spirit, is a chain broken in the liberation of the soul from the power of Satan, a blow which is fashioning the soul into the image of Christ, who humbled Himself and is meek and lowly in heart.

Self-satisfied persons, who do nothing wrong and yet are restless and unhappy, should be taught that Christianity is not a negative but a positive life, that God did not create us in order that we might not sin against Him, but in order that we might love Him with *all* our heart and mind and soul and strength; that in this positive life 'all have sinned and come

short of the glory of God.' It is a most significant point that, in nearly every parable of Judgment, souls are condemned to eternal loss, not for what they have done wrong, but for what they have failed to do. Respectability, the avoidance of sins which society condemns, is not 'holiness without which no man shall see the Lord.' Condemnation is upon sins of omission:—the Rich Man who failed to realise that he is only the steward, not the owner of his wealth, and did not succour the poor; those who are to depart from God because 'they did it not to one of the least of these'; the man who failed to use his talent; the virgins who neglected to obtain oil, and were too late; the man who had not on a wedding garment; the empty soul, who was content with the absence of the evil spirit; the barren fig-tree, which bore no fruit. In all these parables, our Lord condemns the negative life of mere respectability, demands the positive life of active consecration, and teaches us that sin is the failure, as well as the refusal, to do God's will; and

that each Christian must be a positive centre of active redemption in the world.

(ii) *The Discouraged.*—Many souls have lost faith in themselves, and are discouraged by the repeated failure of their best efforts. The probable cause is self-reliance and subjectivity: the probable cure, intense faith in Christ and reliance on His strength. The Missioner can do much by suggestion, by confidence, by expectation, by believing in them when they have ceased to believe in themselves, by hopefulness on their behalf. They need some one to dwell in them by deep sympathy, and to reconstruct their lost powers, by trusting, hoping for, and loving them, until they begin again to take courage and expect victory. It is God's own method; it was while we were yet sinners that God intrusted His Son to us, knowing that we were untrustworthy, but sure that in the end we should prove worthy of His trust. So we must try to redeem; our trust and hope must be genuine; we must really hope and expect that the sinner will never sin again; then he will catch something of this faith and

answer to it. The pride which cannot bear to risk being deceived will never save.

(iii) *The Possessed.*—It becomes apparent to those who have much experience in dealing with serious forms of sin that, at a certain point, some sinners not only lose self-control, but definitely come under the dominion of an evil spirit, who dominates their life and controls their actions. Some people find it hard to believe this, because they habitually assume that the mind and will of man is the only mind and will at work in this universe—an assumption which has absolutely no support from reason. The vanity of unbelief has seldom betrayed it into a more feeble course of reasoning than that by which it tries to demonstrate that our Lord was mistaken on this point. Until it can be proved that God has created no other beings but animals and men, that no spiritual beings can communicate in any way with men, and that the minds and wills of men whose souls have left the body can in no way influence those who are still incarnate, it is safer to ignore these

superstitions of unbelief and to accept our Lord's teaching on the spiritual world, on the activity of angels and devils—teaching which is echoed in the experience of all who have cultivated the spiritual sense. When, then, a soul seems to manifest every sign of true repentance, when it passionately yearns for deliverance, when it is terror-stricken by its sins and willing to undergo any discipline which may set it free, and yet, time after time, is suddenly swept away into the degradation it loathes and hates, especially when it betrays an utter inability to pray, then the spiritual guide ought to consider very carefully whether this is due merely to the destruction of the inhibitory centres of the will, or whether it is a case where the will has passed under the control of another evil mind and will—a case of possession by an evil spirit. If he concludes that this may be a case of possession, he should realise that the soul can make little effort of its own, that the great spiritual effort must come from him; and, preparing himself by prayer and fasting, he should try to bring matters to a

crisis by a definite exorcism (see Canon 72) in the name of Jesus Christ. If, after this, the soul is able to pray, and experiences a revival of faith and hope and joy and peace, it is advisable to pay great attention to the reconstruction of the mind, fixing the mind on Jesus by giving the person many exercises on the Gospel to fill up the leisure time of each day. For it is in the mind and imagination and memory that the devil first gains an entrance into a soul; 'suggestion' acquiesced in always precedes 'possession': we read, 'The devil having already *put into the heart* of Judas Iscariot, Simon's son, to betray him' (St. John xiii. 2), and later on, 'After the sop, then *entered Satan into him*' (St. John xiii. 27): this is 'suggestion' to which all are subject, and 'control' to which those are liable who constantly allow the 'suggestion' to have the acquiescence or consent of the will. Above all, the soul will be saved by the 'expulsive power of a new affection,' as the love of Jesus becomes the one passion of its life.

(iv) *Indecision.*—Many souls come for advice

who are half-hearted, double-minded, torn by a real love for God and a lingering longing for the pleasures of sin. Great pressure must be brought to bear on them to bring matters to a crisis, here and now; the sinful desire must be shown in its eternal fulfilment in Hell, in its present horror as seen under the eye of God, 'to whom all hearts are open, all desires known,' in its cruel ingratitude, as it causes the heart of Jesus to bleed afresh; and then the decision must be forced, by representing this as the last opportunity, God's last appeal; and the heart must be encouraged by confidence in God's patience and power to keep what is intrusted to Him, and by a vision of the peace and joy of that eternal life on which the soul may enter, here and now.

(v) *Doubts.*—It is important to realise that very often it is not the intellect, but the will which needs treatment in cases of doubt. Superior education may enable one to win a victory in argument without helping the soul in the least. Be careful not to wound the intellectual vanity of the doubter, but seek for the

real cause in the *moral* sphere. A wrong attitude towards God, a disposition to give or withhold intellectual approval of Him and His methods, lack of intellectual humility, the cocksureness of the half-informed, the loss of balance in judgment and of the sense of proportion in life, or some such moral defect, is the real cause of much doubt. Sin—especially sins of the flesh which darken the mind, and blunt the powers of spiritual perception, and deprive the soul of sensitiveness to the higher and more delicate life—undoubtedly often accounts for the loss of the heavenly Vision. But, while this may be mentioned as a possible cause of doubt, it is untrue and unjust, and a cowardly thing to do, to attribute all doubt to wilful sin. Such a suggestion often deeply wounds most precious souls, who are humbly conscious of living up to the best light they have, and are passionately yearning for further light. In many cases doubt is the result of deep moral earnestness, which is trying to appropriate for itself as a living personal possession those truths which it has hitherto accepted on

authority. In the case of the young, doubt is often the entirely healthy movement of a soul whose faculties are trying to readjust themselves to the larger vision, which comes to persons at the age of puberty as they have to realise their individuality. At first it seems to them as though the ground of their faith were vanishing, and it is important to reassure them, to help them to be patient with themselves, to encourage the full use of reason, to assure them that there is nothing contrary to reason, though much that is beyond it, in the Christian Faith, to lay great stress on the will as the central point of personality. The curse of heresy—which so often presents to the soul for acceptance some immoral caricature of God, as in the case of Calvinism and in many methods of teaching the Atonement, and the idolatry of the letter of the Bible, with the entirely unauthorised interpretations of ignorant speculators—lies at the root of much doubt. The soul has strained itself in trying to believe some parody of Christian doctrine, and must be shown the beauty and harmony

of the Catholic Faith. Again, much doubt and difficulty arises from the foolish supposition that the Christian should be able to explain every difficulty which presents itself to the mind. There is much need to teach a wise, reverent, Christian agnosticism, which recognised the profound mystery of life, while it rejoices in the clear, definite revelation of the Way of Salvation. Doubt and difficulties arise in other cases from the entire absorption of the soul in one particular line of thought, or some special study, which so fascinates the mind that it loses all sense of proportion and balanced judgment of life as a whole; and every effort must be made to restore interest in a wider vision. In all cases it is wise to insist on *personal* Relationship as the essence of Religion. Men *will* try to treat God as an intellectual abstraction to be discussed, or a mathematical problem to be solved, in a way which they would not apply to any other person, such as wife or child. What we have to do is not to answer a surface difficulty, which would only give place to another, but to

alter the attitude of the soul, and bring other faculties into play.

(vi) *Dissenters.*—The merely political Dissenter does not, as a rule, frequent Missions, but it is the great privilege of the Missioner to minister to many deeply spiritual souls who have been brought up in Dissent. In dealing with these it is necessary to recognise joyfully and acknowledge generously all that God has wrought in them outside his covenanted channels; to deny the reality of their spiritual experiences may be to sin against the Holy Ghost, and shows a very poor idea of God and His methods. As a rule, they will sympathise most fully with all the subjective side of the Gospel; their difficulty is that they have received very defective teaching on the Incarnation, so that they find it hard to realise the extension of the Incarnation in the Sacramental system of the Church. Clear, definite teaching of the full Gospel in its subjective and objective aspects, in its fundamentally individualistic and essentially corporate life—the refusal of all compromise and

the avoidance of all that is merely controversial —the strong, positive teaching of the Faith in love, this often wins souls back to the Church from which they have been separated more by the misunderstanding and misrepresentation of her doctrine than by any wilful sin of deliberate schism. As Dissenting bodies in England are becoming increasingly political, and as parochial Missions are awakening the Church to a deeper spirituality, many truly converted souls are coming back to the Church, bringing with them the strong reinforcement of their prayers, their entire personal devotion to Jesus, and their wholly consecrated lives.

CHAPTER VIII

AFTER-WORK—VOCATION

I. After-Work

(1) *The Close of the Mission.*—Opinions differ very much as to how long the Mission preaching ought to be continued. Many feel that a ten-day Mission is far too short: the end comes just as people are beginning to awaken and respond to the teaching; nothing can be done for those who have been drawn in for the first time on the second Sunday; very little can be done to give stability to the newly converted; and such a short Mission gives no opportunity of recovery if, for any reason, the crisis of the Mission has been missed. It seems very desirable to arrange for a Mission which shall last at least for fourteen days, and to be prepared to extend this to three weeks, if necessary.

It is of the utmost importance not to announce the close of the Mission; sinners are very much afraid of being converted, and the slothful will put off attendance as long as possible, and each will be content to come on the last day, if he knows when that will be. It seems also to fetter the freedom of the Spirit. The close of the Mission ought to depend as far as possible on many varying circumstances—the response of souls to God's call, the readiness of people to seek personal interviews, any exceptional outpouring of the Holy Spirit, and so on. If it seems advisable to prolong the Mission over the third Sunday, the exercises ought to be much varied to avoid monotony.

One great advantage of a second week of Mission work is that it affords an opportunity of recovery, if the first week of the Mission has not moved people as it should do. It often happens that very bad weather, or slack and careless preparation, or some failure of the Missioner to get into sympathetic touch with the people, makes the attendance bad or the

people unresponsive. By Thursday it ought to be apparent to the Missioner whether or not he has missed that crisis which comes when conviction and contrition have made men anxious for the Saviour. If he feels that this crisis has been missed, he should gather himself up in penitence and faith for a new effort in the coming week. It is advisable to tell the people that things have not gone well, to take his share of the blame, and to call all the faithful to spend a day in fasting and prayer. A day of ceaseless intercession, from the Eucharist in the morning till the Mission Service at night, will often quicken the whole movement into life. A table should be drawn up, on which the day is divided into sections of fifteen or thirty minutes, and the people asked to fill in their names opposite the time which they can devote to prayer in church. Those who go to work may be asked to make seven great efforts of prayer while at their business. Then on Sunday, with this great force of prayer behind him, the Missioner will aim once more at thorough conversion, covering

the same ground of teaching in a different way; and so the failure of the first week may be redeemed. In some parishes where people are lost to the Church, a Mission lasting for a month sometimes makes a great impression. In a long Mission such as this, it is best for the Preacher to be relieved after a fortnight by one of his assistants, as the strain of Mission preaching is very great, and a weary, worn-out preacher cannot inspire others.

(2) *The Second Week.*—During the second week of the Mission there is a distinct change in the character of the work. The congregation ought now to consist of a large number of truly converted souls, who have entered on their new life and are transfigured with joy and glory (which is often manifest in their radiant faces); and in addition to these there ought to be a large number of new comers who neglected the first week of the Mission, and have only now begun to attend regularly. These have missed all the teaching on Sin, and Conviction, and Conversion. It would be a fatal mistake to repeat the teaching in the same

manner, as this would throw back those who have already found Pardon and Peace.

Perhaps the best way of doing justice to both these elements in the congregation is to work on the lines of the Parables of Judgment, and strongly develop the idea of Separation. As the Judgment is a daily process, taking place every moment in the hardening of Character and the growing fixity of the Will, it is well to rehearse many times that awful Day when Judgment will be manifest, and destiny irretrievably fixed, and the eternal separation of Good and Evil finally sealed. So it is useful to bring vividly home to people the beginnings of that eternal separation, to remind them that every soul in the Church is being lost or being saved; to force them to judge themselves which side of the line they are at the present time; to rejoice with those who have found their Saviour, to plead with those who have not even sought Him; to emphasise strongly this line of separation as known to God and to each soul for itself, and to demand instant decision.

This rehearsal of the Final Separation of the Judgment ought to be left to the witness of each man's conscience, and not pushed to any outward manifestation. It is most necessary for each soul to have its own assurance, sealed by the judgment of the Church, and by the use of every means of grace. But our own assurance must rest on profound humility, and the outward manifestation of it in public may destroy the very atmosphere in which alone it can exist—a deep distrust of ourselves. All attempts to manifest this assurance to others—such as the 'saved' waving handkerchiefs, or standing up, and so on—must grieve God and amuse the Devil. For, after all, our judgment of ourselves and one another is very imperfect, and judgment ultimately rests with God. One powerful Missioner used to treat his congregation like a pack of cards, sort them out into suits, and then shuffle them again. During the singing of a hymn all the 'sheep' had to move over to the right side of the church, and all the 'goats' to the left: then came abundant blessings for

the sheep, and the goats were dealt with most severely. A further sorting took place during another hymn; and then each sheep was exhorted to go and kneel by a goat, and pray for his conversion: which must have entirely destroyed the humility of the average sheep, and proved exceedingly irritating to a sensitive goat. If we remember the hidden work of God, the Holy Spirit in each soul, the great reversal of human judgments when our Lord condemned the self-satisfaction of the Pharisee, and approved the self-condemnation of the Publican; if we call to mind His constant warning that the Day of Judgment would be one of endless surprises and reversals of human verdicts, and that all judgment has been committed to the Son, we shall avoid any method which may seem to anticipate the Judgment of that Day.

(3) *Assurance.*—But while that public manifestation of our assurance which brings us into contrast with others is to be avoided, it is most desirable that each soul should have that witness in himself without which

he cannot have the peace and joy and inward strength, which alone can fit him for victory.

The theology which dwells too much on the 'fear and trembling' in which we must work out our salvation—and fails to reproduce that triumphant note of assured salvation which rings through the writings of St. Paul and St. John—is often lacking in redemptive power. A soldier who is always contemplating the possibility of disloyalty to his king and cowardice in battle is creating the very atmosphere which makes treason and cowardice possible. The nervous discussion of the possibility of disaster creates the conditions for panic. The soldier who has boundless confidence in his General does not contemplate defeat: and the Christian warrior must wage his warfare in this spirit. We must go forth to battle with the assurance of victory, knowing Him in whom we have trusted, and persuaded that He will keep us—'kept by the power of God'; realising that here and now we have entered on our Eternal Life in union

with Jesus, and that no one shall snatch us out of the hand of the Good Shepherd.

Inspired by such an assurance, we shall prove 'more than conquerors through Him that loved us,' and enjoy that peace which comes to those who are persuaded that neither death nor life nor any other creature shall be able to separate us from the love of God. This assurance, based on past experience of God's infinite mercies, and His will and power to save, and sealed by many a sure promise, is not the assertion of a mechanical necessity, but the confidence of a strong conviction. It is safeguarded by an ever-deepening distrust of self and trust in God, by abiding penitence and living faith; and the prayer of the penitent, 'Cast me not away from Thy Presence,' is answered by the blessed assurance, 'Though he fall he shall not be cast away: for the Lord upholdeth him with His hand.'

(4) *Concluding Services.*—The wholesale distribution of memorial cards at the close of a Mission is undesirable. Many come for the card who have made no spiritual effort, and

have not even been regular in their attendance. The last Mission Service should be bright with the songs of the Redeemed, and perhaps an inspiring sermon on Heaven. The great Thanksgiving Service of the Mission will be at the final Eucharist, which should be fixed at a very early hour, so that all may come before they go to work. If this makes some demands on self-denial in the case of leisured people it will be a great gain. The service can be made very beautiful by a careful selection of the best Mission Hymns.

(5) *After-Work.*—(*a*) Before the Mission closes—perhaps on the last Sunday—it is useful to give to every one in the Church a paper of questions, suggesting various advances in the Christian life, such as the use of Sacraments. These papers may be headed, 'Lord, what wilt thou have me to do?' and then a note, 'Put a mark (×) against what you ought to do.'

The questions should include Baptism, Confirmation, Holy Communion, Bible Classes, signing the pledge, etc., and an instruction be added to sign name and address, and put the

paper in the box. This will give the parish priest the names and addresses of many who will be prepared for various sacraments or added to the roll of Bible Classes.

(*b*) In many parishes it is advisable to have a conference as to future work, to which all the communicants should be summoned, and at which they should be encouraged to give their opinions on subjects put before them. At this conference new developments of work can be discussed, and, perhaps, the rearrangement of the services, which will restore the Lord's Service to its proper position as the great central act of worship on the Lord's Day. But whether such a formal conference is held or not, it is the duty of the parish priest most prayerfully to reconsider his ideals and methods of work. The Missioner will probably be able to help with many a criticism and suggestion, drawn from a larger experience of methods used in other parishes in many parts of the country. Looking at the parish from a detached point of view, he is able to see many things which are hidden from the parish priest;

and, if he has the courage to speak the truth, he may often help the parish priest to develop his work in new directions or on better lines. While it is right to thank God for those who have been touched and helped by the Mission, it is necessary also to remember the large number who have not been reached or moved by the work, and, fixing attention on these, to avoid that fatal spirit of self-congratulation, which lowers ideals and dulls the spirit of penitence with which we ought to review the imperfections and shortcoming of our service.

(*c*) In the reorganisation of the Church Services which is sometimes necessary, if the spiritual awakening of the Mission is to have a lasting effect on the parish, it is most necessary to restore the Holy Eucharist, the great Gospel Service, to its proper place as the central act of worship in which every Christian must take part. The present system of Choral Mattins in isolation from the Eucharist is indefensible in theory and disastrous in practice: it has no authority from God, and no claim on man; it is clean contrary to the intention of the Church

as manifested in the Prayer Book, and lowers the whole tone of Christian life by allowing men to rest satisfied with something short of living communion with God as their normal standard of worship. The Holy Eucharist is a service easily understood by the most illiterate, full of evangelical power, throbbing with life; one which abundantly satisfies the converted soul, while it educates the unconverted to desire full communion with God.

It may be well once a month to make a memorial of the Mission by using the Mission Hymns at the Eucharist and at Evensong.

Steps should be taken to retain and develop that spiritual freedom which is often the chief glory of the Mission Services. Preaching in the streets, for instance, might become a regular practice in Advent and Lent; and it is most desirable to give laymen an opportunity of utterance at these outdoor services; for many souls are burning with flames of love and zeal which make the most imperfect speech truly eloquent. Again, in some parishes a free prayer-meeting can be held, at which

each soul should be encouraged to give utterance to its spiritual desires; and such prayer-meetings should precede every new effort at a forward move in any branch of work.

It is a good plan to place in the church as a memorial of the Mission a Picture or Crucifix, before which persons may be encouraged to renew their Mission resolution from time to time.

(*d*) The most important part of the After-work of a Mission lies in diligent visiting—'picking up wounded birds,' as it has been called. There will be many souls in the parish who have been touched by the Mission, but have failed to reach a full conversion: they are dissatisfied with themselves and ready to yield to a personal appeal. And the parish priest may expect that in the atmosphere created by the prayers and spiritual movement of the Mission, many who before rejected his ministrations will now gladly welcome them.

(*e*) Two things must be carefully avoided. It is a mistake to imagine that the free form

of the Mission Service can be any permanent substitute for the regular offices of the Church. The Mission Service is acceptable for a short time as a change from the normal methods of worship. But it is impossible to maintain its freedom for long, because the best form is that which is worked out by experience; nor is it good for souls to be at the mercy of the whims and moods of the parish priest in providing for their regular Sunday worship. For edification nothing has yet been discovered which can compare with the fixed order of Church Services—if the tyranny of the Choir is broken, and the singing is made truly congregational.

Again, it is most important not to allow the fervour kindled by the Mission to fade away into the mere attendance at some extra services, or to be dissipated in the creation of new organisations. In many parishes, spiritual life is much hindered by the multiplication of sectional services and unnecessary guilds, which overstrain the time and energy of the parish priest, and leave him without opportunity or strength for his chief work of prayer

and meditation. To come to Christ, not to come to Evensong, must be the watchword of Christian work: and every soul must be encouraged to entire consecration of the whole life, made steadfast by stern discipline and real self-denial, and working out into social service.

(*f*) It is advisable in many cases for the Missioner to revisit the parish after an interval of a year, and to spend a few days in special preaching. This should be of an entirely different character from his former efforts. He ought now to hope to win those souls who were half-persuaded by his former visit: he comes to the parish now as an old friend, and has not to spend time in winning the confidence of the people. His revisit quickens again many of those good feelings which God inspired during the Mission: many who have broken their resolutions come to renew them: many who have held back from the Sacraments resolve to use them: friends and relatives are more easily persuaded to come and hear. The preaching on such revisits

will be for encouragement, perseverance, and edification; and an attempt should be made to lead the converted souls on to a more perfect consecration, to progress in the higher movements of the soul in prayer and meditation. It is a mistake to imagine that such subjects as Recollection, Intercession, and Mental Prayer concern only young ladies with leisure. Many a servant-girl in her pantry, many a soldier in his barrack-room, and workmen down the mine or in the mill, employ their days in ceaseless prayer, with a devotion seldom met with amidst the deadening luxury of a life of leisure.

II. Vocation

The Mission ought not to close without a strong appeal to the young to consecrate themselves entirely to the Master's service in some special branch of the Ministry. It is well to address oneself especially to those whose walk in life is not yet fixed by circumstance, who are unmarried and free from home ties, and to put before them the joy

and glory of the various ministries, the possibilities of serving God as a Priest, or in the Religious Life, or as a Missionary or an Evangelist. If the Missioner has faithfully preached the Incarnation and the Atonement —the Self-abandonment and Self-surrender of God—there will surely be some souls ready to give themselves up to God with the same generosity of self-abandoning love. In fact, one of the most encouraging revelations of Mission work is to find what depths of devotion and enthusiasm still survive in our Church, in spite of every attempt to suppress them. For two hundred years the Authorities of the Church have done what they could to crush out enthusiasm, instead of attempting to guide, direct, and control this flame from the heart of God. That fatal policy has lost half the nation to the Church, and has created those vast religious organisations which are now doing so much to hamper the Church's work. But there are many signs of a change coming over the Church in this matter, and there is reason to hope that our rulers will

try to make some provision for those who insist on consecrating their lives to God in the ministry.

(1) *The Priesthood.*—It is utterly untrue to say that there is a scarcity of candidates for Holy Orders. Experience shows that it is impossible to provide for the rush of men who desire to be ordained. The Church has awakened to find that she has unconsciously drifted into the shameful position of a class ministry with a money qualification. This method excludes from the Priesthood large numbers whom the Holy Spirit calls; it forbids all thought or hope of this Office to nine-tenths of the lads of the nation; it drives many earnest souls into Dissent in order that they may find an utterance for their message; and it alienates the poorer classes from the Church. But the full degradation of this state of things is not seen until we realise that it would have excluded Our Lord and His Apostles from the Priesthood, if He had come in our times.

God's curse has blighted this system; and

attempts are being made to provide for free access to the ministry, so that in the future, as it used to be in the past, a carpenter's lad with a mother as poor as Blessed Mary may hope to become a Priest. An account is given in the Appendix of attempts which are being made to give free training to candidates for Holy Orders, attempts which have met with considerable encouragement from some Bishops, and with the enthusiastic support of laymen.

In suggesting the possibility of such a vocation to lads, the parish priest should do so with care and judgment, since it is wrong to awaken hopes which cannot be realised. He should consider such points as these:— Has the lad shown signs of real spirituality and love of God? Has he shown a real desire to serve God in humble ministries at the Altar, or in the Catechism, or as a Sunday-school teacher? Does his progress at school suggest that he is capable of further education? Is he good and unselfish at home? Does he show signs of strength of character

at his work,—thoroughness, diligence, zeal, energy, endurance? Can he be spared from home? It is well to suggest the thought to the lad when he is young; for there is nothing so pure and strong and beautiful as the first love, and the thought of his future work will often preserve a lad amidst strong temptation. The parish priest will then be able to watch his spiritual development for two or three years; and, if he is faithful in his religious duties, diligent in study, really thorough and energetic in his daily work, mastering his craft, and if he seems to have a good influence over other lads, at sixteen years of age it would be well to make a more definite step in his preparation, and help him to begin to study Latin and Greek. In trying to judge vocations, we should beware of the merely ecclesiastical youth, who has an unwholesome craving for ceremonial and controversy, and takes no interest in Foreign Missions, and the work of saving souls.

It should be remembered that the workshop or mine or mill are good tests of character.

A distaste for his work, a lack of perseverance which leads some lads to be constantly shifting from one place to another, a manifest failure to apply himself with energy to the work he has to do, a temper which finds it hard to get on with his comrades,—all these suggest that a lad has no true vocation to the Ministry. A sufficient supply of incompetent persons can always be had from those who can afford to educate themselves: all those, therefore, whom the Church undertakes to educate ought to be lads who have shown some signs of real grit of character, strength of will, and real powers of application and mastery in their work.

(2) *Foreign Mission Work.* — Besides the vocation to the Priesthood, the claims of Foreign Missions should be urged on the young. Apart from the universal claim on us as Catholic Churchmen to preach the Gospel to all nations, there is the inner responsibility of our Empire, in which one quarter of the whole population of the world has been intrusted to our care. The Church has so far only been playing at Missions. But there are

signs of a great awakening. Our nation will answer to God's great vocation when the Church is in earnest, and carries out this glorious work with something of the zeal of the emigration agents, and with an enthusiasm which can bear comparison with that of commercial enterprise. When the Church carries out a definite policy—teaching every child in every school to take a keen, intelligent interest in the work of Missions, linking all elementary schools to secondary, and secondary schools to Training Colleges, by a system of Missionary Scholarships, and providing free training of the very best kind for all who show signs of a true vocation—when it is possible for the poorest child (even if he be as poor as the Saviour of the World) to hope to be allowed to preach the Gospel, then we shall send out Missionaries by thousands instead of tens. Until then, the time of a parochial Mission is a good opportunity for appealing to lads and girls to offer themselves for the work.

(3) *The Work of an Evangelist.*—We have already noticed that the whole system which

God ordained for his Church has been allowed to break down in England. Bishops are so few in number as to be practically unknown to their flocks; deacons, prophets, evangelists, teachers, and catechists have been swept away, leaving the priest in most disastrous isolation. The demand of a financial instead of a spiritual qualification for the Ministry has excluded the poorer classes from the priesthood. The clergy, drawn so largely from the monied classes and separated from the poor by antecedents, education, habits of life, modes of thought, and a thousand subtle differences which defy analysis, have quite failed to make the labouring classes feel that the Church is their own. Half the nation has refused their ministry, and chosen for itself teachers drawn from its own class. People in many parts of England, especially in the north, are literally bi-lingual; they speak among themselves a language entirely different from that in which they address their priest. When the Orders of Deacons, Evangelists, and Teachers are revived, then an opportunity will be offered to

men of every class to serve God in the Ministry. The work of each priest should be strengthened by the assistance of two deacons and two or more evangelists; then the joyous cry of Pentecost will be revived as men hear the Gospel 'in our own tongue wherein we were born.' It may be urged that many of the evangelists who are already at work are not very efficient. This is true; but the same criticism applies with equal force to the clergy. The work of the Wesleyan ministers is supplemented by a vast army of local preachers, ten times their number, who seem to be of immense use; and our methods of training evangelists will undoubtedly improve with greater experience. A short account of efforts made to train men for this ministry is given in the Appendix. They seem to fail chiefly in devoting too short a time to training. This must be so as long as Churchmen have such a passion for cheap ministers, and lack the patience and generosity which is necessary for thoroughly efficient training. When 'Efficiency' becomes the watchword of the Church,

she will demand at least five years' training for the priesthood, and three years for evangelists: and even this will fall far short of the time spent in training men for efficient work in the army, navy, medical profession, architecture, printing, etc.

The signs of a vocation to be an evangelist are much the same as those mentioned above in dealing with a vocation to the priesthood, with this important difference, that there is no need for an evangelist to have the same intellectual qualifications. The strength of an evangelist lies in pure love of God, a craving for souls, a passion for righteousness, thoroughness, sympathy, and direct simplicity of thought and speech. He loses power at once if he apes the tone and manner of the priest. His chief work will lie in constant, patient visiting in the homes of the people, conducting cottage services and prayer-meetings; and it is generally possible to assign to him some little Mission-room which ought in most parishes to supplement the work of the Parish Church. He will also devote himself to

open-air services and street-preaching. His day should be arranged so that he may have ample time for prayer and study. Nothing so quickly ruins any preacher as the neglect of prayer and meditation, which are 'the fresh springs' and fountain of renewal for his own soul's life. His studies, while they need not be wide in range, must be thorough in their character; and he should aim at a deep and ever-growing knowledge of Church doctrine and its witness in the Bible.

The practice of daily Meditation on the Bible *for his own soul's welfare* is of great importance to the evangelist, as to all preachers. Without this devout and prayerful use of the word of God there is a danger that the Bible may become to a man an armoury of controversial texts or a storehouse of material for preaching—a dead letter rather than a living word.

(4) *The Religious Life.*—If the Missioner feel, as many men do feel, the great need of the revival of the Religious Life in our Church, he will suggest the possibility of such a vocation

to those who are at liberty to follow it if God should call them. It seems to many that nothing can meet the heavy, gross materialism of our times but the witness of lives consecrated to prayer and worship and communion with the unseen powers of the Spirit World; that nothing can check the gross self-indulgence and unrestrained luxury and devouring love of money of these times but the incarnation of the love of poverty in the lives of men and women who have chosen it in preference to the desire for wealth; that in an age when the attack on family life is so persistent, when divorce and French methods are undermining the very foundations of the Home, when men are attempting to beat down every divine law at the demand of unbridled lust, it is well for some to consecrate their lives to chastity, in order that they may wait without distraction on the Lord.

The Religious Life for women has already won for itself a position which cannot be challenged. But the Church needs a great development of this life for men, if she ever

hopes to cope with the work which God has set before her. The demand for strong centres of prayer and devotion, where the parish priest may find rest and spiritual refreshment, the need of specialisation in Theology and in every branch of our Ministry, the need of large bodies of itinerant preachers, who can relieve the overworked town priest of something of his burden, and do something to break the dull monotony of isolation which is so great a trial to many a priest in the country—in a word, the need of a circulating ministry, to supplement and strengthen our parochial system, is becoming increasingly manifest. And the imperative call of God is as clear now as in the days of old, summoning many men to forsake all and follow Him in the Life of Evangelical Freedom. All know the perils of this life, but few know its infinite joy: and the Missioner can do much to suggest this vocation to souls who desire to consecrate their lives to God's immediate service.

It may seem to some that these notes on vocation do not directly bear on the work

of parochial Missions. But we must remind ourselves that the aim of a Mission is the conversion of every soul, leading through utter self-surrender to entire consecration. In many parishes people have reached a high level of devotion as far as their home and parochial life is concerned; but there is a danger lest their spiritual ideals should become too local and parochial. If the larger vision of the Catholic Church and a World to be redeemed is constantly put before them; if now and then some lad or girl, who is known and loved by all, answers to God's call and consecrates himself to the Master's service; if every parish has some representative in the Priesthood, some one in the Mission field, some one working as an Evangelist, or in the Religious Life, this will have a strong reflex action on the whole life of the parish, will uplift its ideals, quicken its devotion, and help the people to realise the Catholic mission of the Church. It will also awaken many souls to listen for God's call in case He claims the entire consecration of their lives in some special branch of Ministry.

Entire Consecration! That is the last word on the subject of parochial Missions. This consecration must embrace every state of life. It must work in the individual until he is transfigured, and the hidden glory of God's indwelling shines forth and illuminates every word and deed, so that his very garments, the tone of his voice, his outward bearing, catch something of its radiance. It must breathe through the Christian Home until it reproduces something of the purity and simplicity of that humble cottage at Nazareth, where Heaven veiled and revealed its glory in an earthly Home, where God embraced Man, and Blessed Mary folded the Son of God to her breast. It must radiate in the Workshop from the consecrated lives of many a patient martyr, until the mocking laugh and foul taunts of Calvary soften down before the realisation that Jesus is still in our midst, in the Workshop where He served his apprenticeship before He went forth to redeem the World. It must sanctify our pleasures until all joy is imperfect which does not recognise the

presence of God at our feasts, as He adorned by His presence the marriage feast at Cana of Galilee. Above all, it must transfigure all our worship, and burst forth in flames of love in that supreme act of consecration when we present before the Father the spotless offering of His Eternal Son. There, in the blessed Sacrament of the Lord's Supper, in which God enshrines and preserves and communicates to us the glorious Mystery of the Incarnation and Atonement, as we show forth the Lord's Death and receive His Life, we learn the full meaning of our Mission; and we dare not shrink from the work to which He sends us, when we know that our life has been blent with the very Life of God.

APPENDICES

APPENDIX A

Books useful for Mission Preachers

1. *The Bible.*
2. *The Epistle to the Romans.* Bishop Gore.
3. *Le Prêtre.* J. Berthier.
4. *Manuel du Missionnaire.* Nampon.
5. *Le Missionnaire de la Campagne.* Jouve.
6. *Psychology of Religion.* Starbuck.
7. Wesley's *Journal.*
8. *Serious Call to a Devout Life.* W. Law.
9. *Spiritual Exercises of Ignatius Loyola.* Bellecio.

Le Prêtre is an amazing accumulation of material for a preacher. It contains schemes of Missions and Retreats, sermons, outlines, instructions for the whole Christian year, with advice on preaching and moral theology. The whole is adorned with excessively Roman anecdotes, many of which are likely to support superstition and credulity rather than faith. But each subject is illustrated by valuable quotations from great preachers; the outline schemes of sermons are in many cases admirable, and it is a useful book of reference, with a good index. It is contained in one volume, 1248 pages long! It costs about 8s. 6d. Publishers: Delhomme and Briguet, Lyon.

Manuel du Missionnaire. Nampon. Publishers: Girard et Josserand, Lyon. This was, till the appearance of the former, the chief authority on Parochial Missions. It contains very valuable advice on the whole subject, and has an interesting account of the history and methods of the earliest Missions in France and Spain.

Le Missionnaire de la Campagne. Jouve. Publisher: Librairie Saint-Joseph, Paris. 4 volumes. Contains many simple instructions, skilfully arranged and well illustrated. The first volume will be of use to the Missioner. These three books are not yet translated into English.

The Spiritual Exercises of Ignatius Loyola give perhaps the best method of appropriating truth and applying it to the soul. Their full force is felt if they are taken in the original form in which he left them, as some of the expansions of these exercises are feeble and unwholesome. Perhaps the best expansion is one by Fr. Bellecio, which contains valuable Lectures on such subjects as 'Mortification' and 'Humility.'

Besides these books, which are specially recommended to the Missioner, these others will be found useful. It is obvious that they are recommended for very different reasons.

SPECIAL.

The Durham Mission Hymn Book. Publishers: Griffith, Farran, etc.

Practical Hints for Parochial Missions. Horsley and Dawes. Longhurst.

Handbook to Parochial Missions. Published by Jackson, Leeds.

Parochial Missions. Cowley Fathers. Hayes.

The Ministry of Conversion. Canon A. J. Mason.

Notes on Rescue Work. A. Brinckman. Palmer & Sons, Portugal Street.

Pilgrim's Progress. Bunyan.

Mission Sermons. Various Volumes. Hay Aitken.

The Catechist's Handbook. Rev. J. N. Newland-Smith.

Sermons to Children, by J. M. Neale.
" " S. Baring-Gould.
" " Vaughan.

GENERAL.

Lectures on Preaching. Dale, Philips Brooks, Bishop Boyd-Carpenter.

The Ministry of Preaching. Dupanloup.

Lectures to My Students. Spurgeon.

Hints to Preachers. Dean Hole.

Varieties of Religious Experience. James.

Sermons by Lacordaire.
" Talmage.
" Scott Holland.
" Spurgeon.
" Bishop of Derry.

Pusey's *Lenten Sermons.*
" *Addresses to Companions of the Love of Jesus.*

St. Augustine's *Confessions.*

Life of Charles Finney.

With Christ at Sea. F. Bullen.

All William Law's Works.

It is most profitable to read the lives of great Mission preachers, such as Savonarola, St. Francis of Assisi, Wesley. Many books of devotion, autobiographies, etc., of the seventeenth and eighteenth centuries, are most helpful on the subjective side of religion.

APPENDIX B

On Tracts

An important part of the Preparation for the Mission is the prayerful distribution of good tracts. The S.P.C.K. publishes a series of Home Mission Tracts, of which perhaps 'What is a Mission?' 'The Value of a Soul,' 'The Master's Call,' and 'The Time is Short,' may be distributed, in this order. Specimens of Tracts for Missions are given in the *Handbook to Parochial Missions*, published by R. Jackson, Commercial Street, Leeds. Other useful series of Mission Tracts are published by Messrs. Mowbray, Oxford, and E. Longhurst, 188 Upper Kennington Lane. The Church ought to develop this branch of its work with far greater vigour than it has yet shown.

Tracts have fallen into disrepute among some sections of Churchmen, because the world has been flooded with such extraordinarily feeble and sickly misrepresentations of Christian doctrine, and because there was at one time a disposition to substitute a tract for the weightier matters of the law—Justice and Mercy and the fulfilment of Social duty. But the changed conditions of our times demand a new effort to teach Christian Truth in strong, vigorous tracts. It is a grievous sin to teach a nation to read, and then to fail to supply it with healthy literature. The agents of the Devil pour forth foul and polluting tracts and pamphlets by millions. For those who have learned to read, the avenues of the soul are opened, and untold corruption pours into every soul through the channel of the eyes from every issue of the degraded section of the press. On the other hand, those who work among the poor know how eagerly they read whatever is given them; and in the Army and

among labouring men, many a man is met with whose soul has been saved and life changed from darkness to light by means of a tract.

If a suitable place can be found in the porch or any unconsecrated part of the church, it is useful, during a Mission, to have a table on which cheap, good, and simple literature can be exposed for sale. After the Mission this work can be made permanent by starting a 'Church Shop.' If none of the regular booksellers will undertake to give an opportunity for the sale of such literature, it is easy to get some other tradesman, a greengrocer or baker, to give the parish priest a foot of window-space and a box in which to keep a stock of popular tracts and books of doctrine and devotion. The priest ought to keep the control of this work in his own hands, and intrust the care of it to a sensible layman. Many Church booksellers will supply stock 'on sale or return.' The shopkeeper can be recompensed by a proportion of the profits. This plan has been worked with great success; it is a great help in teaching if the preacher can say that 'his subject is well treated in such and such a tract, which can be had for ½d. at the Church Shop.' People value a tract which has cost them something.

Theologians and their publishers will have much to answer for, if more vigorous attempts are not soon made to give poor people easy access to the best Christian thought. The inspiration of the Holy Spirit, and the revelation of Divine truth is not given to us in order that we may sell it at a price which is often beyond the means of poor priests, and withholds it altogether from the wage-earning classes. In the North of England especially, there are men of strong, clear, keen intellects among the artisans, who eagerly study the best thought in science and religion. Religion is the

subject which is most often discussed in the workshop, and while false doctrine and attacks on Christianity can be had for 1d. and 6d., the answers to these attacks cost 7s. 6d. It may be useful to name some of the attempts which are being made to remedy this shameful state of things. At the present time the nation is flooded with attacks on the Faith, and at every bookstall in our towns and stations the publications of the 'Rationalist Press' are widely sold. To meet this attack, the 'Faith and Freedom Press' is publishing a series of cheap tracts which can be had from the publisher, Brown, Langham and Co., 47 Great Russell Street, London, W.C. The following are already issued: 'What a Christian does and does not Believe,' 'The Growth of the Old Testament,' 'The Growth of the New Testament,' 'How to View the New Testament,' all by Dr. Fry; 'Present day attacks on Christian Faith and how to deal with them,' Archdeacon Wilson; 'About Modern Thought and Christian Belief,' Fr. Waggett; 'What Science is and what Science is not,' by Rev. J. F. Tristram. The style of these tracts will probably improve and become more popular with experience, and the price ought certainly to be reduced to 1d.

Again, in larger towns there is often a centre from which floods of defiling literature are poured forth to corrupt the young; and bills and advertisements spread vicious knowledge in a way which escapes every effort of the law to deal with it. Ignorance of the pure Mystery of Life is no longer possible, even if it were desirable. Clean scientific teaching on the subject of the Development of Life, Courtship, and Marriage is an absolute necessity. The White Cross League publishes excellent 1d. tracts which treat this subject with great delicacy, and from a sound scientific and religious basis. The strong prejudices of a prudery which is the

most powerful ally of vice, make it difficult to circulate this literature. But as long as priests fail to teach on this subject, and leave lads to learn about their manhood from police and divorce proceedings, foul companions, and the agents of the Devil, so long will lads and men forsake the Church which has forsaken them in their hardest battle. The pathetic eagerness for help in this matter is manifest to all who have taken part in that great crusade. While the subject is treated in a very unwholesome way by many well-meaning persons who lack the necessary delicacy and wisdom for their task, the publications of the White Cross League are quite free from this fault. Such tracts as 'A Letter to a Lad,' 'A Brother's Advice,' 'The Perils of Impurity,' 'Medical Testimony,' will do much to alter the low tone which prevails in most of our factories, mills, mines, workshops, and west-end clubs. There is need of discretion in distributing these tracts; but silence on this subject is a crime. Information can be had from the Secretary of the White Cross League, 7 Dean's Yard, Westminster.

Popular tracts on Doctrinal subjects are: The 'St. Bartholomew's Church Tracts,' C. Taylor, 23 Warwick Lane, London, E.C., with a circulation of nearly a million. Useful tracts on Church Doctrine are written by Rev. D. J. White, Burgh R.S.O., Lincoln; other useful tracts are published by the Church Historical Society (S.P.C.K., Northumberland Avenue); by Mowbray, 106 St. Aldate's Street, Oxford; by Jackson, Commercial Street, Leeds; and by Longhurst, 188 Upper Kennington Lane, London, S.E.

APPENDIX C

The Supply of Candidates for the Priesthood

The Church is only gradually awakening to realise that her work is being ruined, and her very existence threatened by the failure of the supply of candidates for Holy Orders. In olden days, through the schools of the monasteries and scholarships to the universities, the Church gave free access to the priesthood to any lad from any class in the nation; and many of our greatest saints and scholars have been trained in this way. But, since the destruction of the monasteries and the perversion of the educational endowments of the Church, this whole system has been swept away, and nothing has been put in its place. Up to quite recent time, the monied classes, those who could afford an expensive education, have supplied sufficient candidates to keep up the numbers of the clergy. And so the Church has drifted quite unconsciously into the fatal position of 'a class priesthood with a money qualification.' We have failed to consecrate the vast moral, intellectual, and spiritual force of the poorer classes to the service and ministry of the Church; lads truly called by the Holy Spirit have been forced to find utterance for their message in other ministries which offer to train them freely for their work; and this largely accounts for the estrangement of the working-classes from the Church, and the rapid development of those religious bodies whose ministers are drawn chiefly from the wage-earning classes. Parents—retired officers, poor clergy, and professional men in poor circumstances, as well as wage-earners—would gladly encourage their sons to become priests if God

calls them, and would cheerfully suffer the loss of what these lads would have been able to contribute to the support of the home. But they are utterly unable to stand the strain of seven years' additional expensive education, from the age of sixteen or seventeen to twenty-three, which would be necessary if their sons were to qualify for the priesthood.

The monied classes no longer provide sufficient candidates for the priesthood. They know that a parson's life is no longer expected to be one of comfortable ease. The fact is that no one class ever could supply a sufficient number of *adequate* clergy. The standard has improved, and this has produced a decrease in numbers so serious as utterly to cripple the work of the Church.

But considerations of expediency must not blind us to the far more awful fact that our present system is clean contrary to the Will of God and the methods of the Holy Spirit. God never has confined, and never will confine His call to those who have a money qualification; and the problem which the Church has to face is how to provide free access to the priesthood for all whom the Holy Spirit calls to this office. On the one hand we have to face the fact that, in spite of every discouragement, lads from every class in life, offices, mills, mines, factories, and workshops, are keenly anxious to consecrate their lives to God in the ministry of the Church. On the other hand, there is an alarming decrease of candidates who are able to pay for their own education. The only solution of the problem which will put us right with God, is for the Church to undertake to train and educate all who are 'truly called,' giving them an education which must be free, thorough, and prolonged.

The following statistics, taken from a paper by the Rev. F. R. Bullock-Webster, will show that the seriousness of the present crisis has not been overstated :—

Statistics of Ordinations in England.

The supply for the ministry reached its highest point in the year 1886, when the deacons ordained numbered 814. (*See Statistical Table in Official Year-Book of The Church of England.*)

There is no reason to believe that this number was fully sufficient for the demands. But using 1886 as a basis, we get the following results :—

(*a*) *Deficit in* 1902.

Deacons ordained in 1886, . . .	814
„ „ in 1902, . . .	576
Apparent Deficit in 1902, . . .	**238**
Ratio of Ordinands to population in 1886,	1 : 34,000
Ratio of Ordinands to population in 1902,	1 : 54,000
Number of Ordinands required to maintain the ratio of 1886, ...	911
Actual Deficit in 1902 : (911 – 576), . .	**335**

(*b*) *Deficit*, 1886—1902.

Total number that should have been ordained in sixteen years (814 × 16), . . .	13,024
Total number actually ordained, . .	11,930
Loss, ...	**1,094**
Estimated increase of population in England each year 300,000 souls, requiring each year 100 extra priests, or in 16 years, .	1,600
Total deficiency during 16 years, . .	**2,694**

There are signs that this decrease is likely to be stayed, the latest returns of Advent Ordinations showing an increase in some directions. But all who love their Church and believe in her great future will not

rest satisfied with a ministry whose numbers are stationary. Merely to keep pace with the growth of the population, we need a progressive increase of at least 100 priests a year: there are vast arrears of work to be overtaken: half the nation has to be won back from schism, a duty which becomes all the more imperative as Dissent becomes increasingly political, and loses spirituality: our colonies demand immediate reinforcements unless they are to lapse into heathenism; and the world is still waiting for us to preach the Gospel to the heathen. It has been calculated that if we could show a progressive increase of 300 priests a year, we should be able to keep pace with our responsibilities, and to begin to overtake arrears of work.

The following attempts are being made to find a solution to this problem:—

I.—The Society of the Sacred Mission

This Society was founded about twelve years ago by its present director, Father H. H. Kelly. He first had faith and courage to face this problem, and try to provide a remedy. The history of this effort may be read in his books: *The History of a Religious Idea*, 1s.; *England and the Church* (Longmans), 4s. The necessary information about the Society may be summarised as follows:—

(1) *Its objects.*—To provide an opportunity of entering the Divine Service open to every man—(*a*) Who is willing to give his life in a spirit of self-sacrifice; (*b*) who has the power to do good work either as a priest, or in any useful capacity as a layman. The Society, therefore, so far as is possible, is prepared to offer to all such men, whatever their means or education—(*a*) The opportunity of learning self-sacrifice under

the discipline of the spiritual life, and of testing themselves in its reality; (*b*) of acquiring the necessary intellectual preparation.

(2) *Its Methods.—For Ordination.* The Society provides a thorough education of at least five years. The House of the Sacred Mission is a recognised Theological College. The Society is prepared where necessary to bear the whole cost of maintenance during training. Ordination candidates are accepted between fifteen and twenty-three years of age. They must undertake after ordination to repay from their income the actual cost up to £250, less whatever may be paid on their behalf during training.

Manuals.—Men are accepted who have a competent knowledge of any trade useful in the Mission Field; such as carpentry, building, iron-work, printing, gardening, farming, occasional business or secretarial work. They should be over nineteen years of age, in good health and in full work. They incur no financial obligations.

There are Houses for members in the Dioceses of Bloemfontein, Zanzibar, and Corea, in addition to the members working in England. Information may be had from the Rev. the Director, House of the Sacred Mission, Kelham, Newark-on-Trent.

II.—The College of the Resurrection

Inspired by the example of the Society of the Sacred Mission, the Community of the Resurrection founded a College on similar lines in 1903 for the free training of candidates for Holy Orders.

Candidates.—Students are accepted between the ages of seventeen and nineteen. In the selection of candidates the Community chooses those who could not be

ordained without this help. There is no fixed standard of educational attainment required; but each lad is expected to show that he has made good use of his opportunities, and great weight is given to any evidence that he has force of character, grit, diligence, thoroughness.

Methods.—(1) Since it is want of money that is stifling vocations, no money is asked of the students for their maintenance and education.

(2) The ordinary course of training will cover five years, three of which will be principally devoted to Arts, and two to Theology. But the general education will be carefully forwarded side by side with the technical training.

(3) Students must learn to endure hardness; therefore manual work and household work are joined with the brain work, and throughout there is great simplicity of life.

(4) Students undertake to repay after ordination half the cost of their training, estimated at the rate of £50 per annum; the payment may be spread over the first five years following his ordination.

(5) The College is in process of affiliation to Yorkshire University, where it is hoped the students will, as a rule, graduate.

Further information may be had from The Warden, College of the Resurrection, Mirfield, Yorkshire.

III.—St. Chad's Hostel. Hooton Pagnell, Doncaster

Object.—To assist earnest candidates for Holy Orders, who are not themselves possessed of means sufficient for the necessary Theological Training.

Qualifications for Admission.—The Principal will

gladly welcome applications from any earnest men who have a vocation to the Sacred Ministry, even though they cannot afford to make any contribution towards the expenses of their tuition and maintenance. For such men, if they are approved by the Committee of the Hostel, he will endeavour to obtain financial assistance, and so set them upon the way of responding to God's Call.

All applicants must be twenty-one years of age at least, and must be able to give evidence of success in whatever secular calling they have pursued up to the time of their application. Great weight will be attached to evidence upon such matters as punctuality, diligence, and general business aptitude, from *Laymen of recognised position.* Candidates should be able to show a good record of Church work, and must declare themselves ready, if accepted for Training, to devote themselves when ordained to hard Mission Work in the more difficult and destitute districts where the supply of workers is through various causes inadequate. They will also be expected to be guided by the Authorities of the Hostel in the choice of their first Curacy.

Course of Training.—This is identical with that pursued at all the Theological Colleges. There is also a junior Preparatory Class in which men are prepared for the 'Central Entrance Examination.'

Opportunity will be offered of gaining an insight into practical parochial work by district visiting in the rapidly growing colliery parish of South Kirkby, which adjoins Hooton Pagnell.

The number of candidates applying to each of these Colleges in the course of last year was 200, making 600 in all, of whom large numbers had to be rejected for lack of accommodation.

THE ORDINATION CANDIDATES' EXHIBITION FUND.—Secretary, Rev. P. Petit, Albany Buildings, 39 Victoria Street, London, S.W., gives financial help to deserving candidates for Holy Orders.

IV.—TRAINING OF MISSIONARIES

The provision made for the training of Missionaries is very inadequate. The Mohammedans have 11,000 students *in one College alone* in Egypt, who are being trained to become missionaries of the Crescent. The El Hazar School at Cairo has 11,000 Moslem students, and *sends out* 500 *missionaries every year* to every part of North Africa and Asia, even to the borders of China. There are many other colleges of a similar nature. We have six little colleges in England which together probably number about 500 students. But there are signs of a great awakening. Efforts are being made by the Society for the Propagation of the Gospel to follow the example of the Church Missionary Society, and offer free training to all who are truly called to dedicate themselves to missionary service, whether ministerial or lay; and such should apply for information to the Secretary, Society for the Propagation of the Gospel, 19 Delahay Street, London, S.W., or to the Church Missionary Society, Salisbury Square, London, E.C.

MISSIONARY COLLEGES

(1) *St. Augustine's College, Canterbury.*—Fees, £45 inclusive. Several bursaries. Also Eton College Scholarship of £35 for four years, and an Open Scholarship of £30 for three years. All details from the Rev. the Warden, The Warden's Lodge, Canterbury.

(2) *Church Missionary College, Islington:* with a Preparatory Institution at Blackheath. 'No candidate who feels called of God to volunteer to the C.M.S. for

Missionary work, and who needs training, should refrain from coming forward because of any difficulty to meet the training expenses.' Apply to Rev. D. H. D. Wilkinson, C.M.S. House, Salisbury Square, E.C.

(3) *St. Boniface College, Warminster.*—Fees, £42 inclusive. Apply to Rev. J. F. Welsh, Principal.

(4) *St. Paul's Missionary College, Burgh.*—Fees, £43, 17s. 6d. inclusive. Some partial assistance from bursaries. All details from Rev. T. H. Dodson, St. Paul's Missionary College, Burgh R.S.O., Lincs.

(5) *SS. Peter and Paul Missionary College, Dorchester-on-Thames.* Fees, £60 inclusive. Three exhibitions. Apply to Rev. W. C. Roberts, Principal.

(6) *Society of the Sacred Mission, Kelham.*—For those who wish to give their lives (1) without pay or salary, (2) in celibacy; either after ordination, or as lay Evangelists, or for industrial work. The training is free. Apply to Rev. Father Kelly, House of the Sacred Mission, Kelham, Newark-on-Trent.

APPENDIX D

The Training of Lay Evangelists

Recent years have witnessed a great development of Lay help in our ministry, and there are now in England (roughly speaking) about 3000 Readers and some 2000 Evangelists, all bearing the Bishop's licence to teach. The value of these minor orders varies very much according to the diocese or parish in which the man is working, and the amount of encouragement which is given to him to make his Office a reality.

The best-known Institutions for training Lay Evangelists are :—

I.—The Church Army

The Church Army has already trained and sent to work about 1800 Evangelists. It is training and sending them forth at the rate of seventy-five each year. It is much in need of men to answer to the calls made on this department of its work. The following extracts from their official documents will show the nature and conditions of their work:—

'The greatly increased demand upon us for Parochial Evangelists, Pioneering, Tent, Prison, Reformatory, and Workhouse Missioners, and the extraordinary development of our Mission, Colportage, and Van work through out the country, keeps us constantly on the look-out for likely candidates for the work.

'We are in urgent need of bright, earnest, active young men, from nineteen to thirty, filled with the desire to do the Master's work. The whole of the training is absolutely free of cost, while board and lodging is also provided free during the entire period of training. All the men trained are, on passing the Diocesan Examiner, admitted by the Bishop of London to the position of Lay Evangelist in the Church. The salary of our Agents is guaranteed, and there are Sick, Benevolent, and Thrift Funds, for their benefit.

'The Church Army is most careful to search fully into the antecedents of its candidates. They are workingmen, communicants, abstainers from alcohol and tobacco, and if married, the wife must be in full sympathy and able to assist her husband among the women of the parish.

'The Evangelist is sent into the parish only by the invitation of the Vicar. He stays any period up to one year, and this may be extended to two years. Changes of sphere keep the men fresh and prevent cliques, which might hinder the work.

'The Evangelist's work consists chiefly of open-air and indoor meetings, classes for Bible-reading, visiting, etc. A weekly report form of all work done, signed by the Vicar, is sent to Headquarters. Permanent Officers are sometimes supplied, and also first-class men for short missions.

'The Evangelist should collect from the people for the local fund. In some cases, the Vicar thus gets his services free. Occasionally a grant from a society can be obtained.

'The salary ranges from 21s. to 32s. a week, according to experience and power. Where rent is high the Evangelist is allowed to ask for additional salary to cover rent which exceeds 4s. a week. Six weeks' notice for removal or change of an Evangelist is required.

'Every information and help can be obtained by applying to Capt. W. B. Davey, Candidates' Secretary, 130 Edgware Road, London, W.'

II. The Evangelist Brotherhood

This Society seeks not only to train and send forth Evangelists, but also to bind them together in the bonds of Brotherhood. It is hoped that it may develop into a regular Order of Evangelists. About sixty men have been trained and sent forth to their work, of whom twelve are serving in Africa, Australia, and New Zealand.

Candidates, who should be over twenty-one years of age, are received and trained free of expense. The training lasts at least a year. When a Brother goes to work in a parish he receives a salary of £1 a week.

Further information may be had by applying to the Warden, Mr. H. A. Colvile, Evangelists Brotherhood, Wolverhampton.

III.—Church Training College for Lay Workers

This College is established and maintained by the Society for the Promotion of Christian Knowledge.

It is intended for the training of Laymen, and not for those who desire ultimately to take Holy Orders; but we may hope that the authorities of the Church will not always continue the mistake of closing the diaconate to properly qualified men.

Qualifications for Admission.—Men of all ranks and grades of life, including intelligent working-men, are welcomed from both town and country parishes.

Candidates for admission must be Communicants of the Church of England; must satisfy the Vice-Presidents and the Warden as to their character and their fitness for Church Work, and that they are qualified by elementary knowledge to follow the course of instruction; must answer fully a paper of questions respecting their previous history, which will be sent to them on application to the Warden; and must also sign a Form of Declaration stating that they do not intend to become candidates for Holy Orders, and that they purpose to devote themselves permanently to Home Mission work as Laymen at the conclusion of their course of training.

No one will be admitted as a Student under the age of twenty-one years.

There is no Entrance Examination.

Experience shows that suitable men seldom have difficulty, after training, in finding regular employment as paid Lay Workers under Parochial Clergy, at stipends varying from £65 to £90 a year.

Satisfactory appointments have been secured so far for the great majority of the Students by the time that their year of training has come to an end: and the

cases in which any serious delay has occurred have been very few indeed.

Further information can be obtained from the Warden, S.P.C.K. College, 384 Commercial Road, London, E.

APPENDIX E

Exercise on the Day of Judgment

This exercise, besides being useful for the priest's own meditation, is very helpful when delivered in church, read most solemnly in alternate sections by the Missioner and his assistant, preceded and ended by Advent hymns. No sermon is necessary.

(1) *The Trumpet.*—1 Cor. xv. 51: 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.'

(2) *The Earth Passes Away.*—St. Matt. xxiv. 29: 'And the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.'

Rev. vi. 14: 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.'

(3) *The Sign of the Son of Man.*—St. Matt. xxiv. 30: 'Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.'

(4) *The Procession.*—Rev. i. 7: 'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all the kindreds of the earth shall wail because of Him.'

(5) *The Throne.*—Dan. vii. 9: 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, His wheels burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.'

Dan. vii. 13: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.'

Hymn: '*Lo, He comes.*'—*A. and M.*, 51.

(6) *The Resurrection.*—Rev. xx. 11: 'And I saw a Great White Throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small

and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.'

(7) *Judgment.*—Rev. xx. 13: 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.'

(8) *Eternal Separation.*—St. Matt. xxv. 31: 'When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'

(9) *The Seal.*—Rev. xxii. 11: 'He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Behold, I come quickly; and my reward is with me, to give every man according as his work is. Surely I come quickly. Even so, come, Lord Jesus.'

APPENDIX F

Preparation for Preaching

1. *Confession of Sin.*

Make an act of the Presence of God.

Recall all the past sins and failures:—How much past sins have spoilt my nature. The undeveloped faculties of my mind, my weakened will, my cold, selfish heart, neglected opportunities of study and meditation, waste of time, self-reliance, self-satisfaction, self-will in choosing subjects. Sins of pride, vanity, love of admiration and display, self-consciousness. Carelessness and sloth in preparation. Lack of love for God, zeal for souls, seriousness, conviction, recollection. Sins of speech. 'Woe is me, for I am a man of unclean lips.'

2. *Self-emptying.*

Consider: Self-love and the love of God are mutually destructive. Self-love hinders the Inspiration and the Outpouring of the Holy Spirit. Therefore, O my soul, empty thyself of thyself in order that thou mayest be full of God.

'Let not those that seek Thee be confounded through me, O Lord.'

Make an Act of Humility and Self-renunciation.

3. *Pray for Inspiration.*

'O send out Thy Light and Thy Truth that they may lead me: and bring me unto Thy holy hill and to Thy dwelling.'

Say *Veni Creator.*

Pray—'O Father of Lights, from whom cometh down every good and perfect gift, look down from the Throne of Thy Majesty upon me, Thine unworthy servant; and bestow upon me the spirit of wisdom and under-

standing to enlighten my mind and guide my tongue, that I may speak the things which shall be for Thy glory and the salvation of those who hear me. Deliver me from all pride and vainglory, and grant that in all I say I may have regard to Thee alone. And lest when I have preached to others I myself should be a cast-away, have pity on my soul for the sake of Jesus Christ our Lord.'

4. *Confidence in God.*

Disciple. Show me now Thy way that I may know Thee, that I may find grace in Thy sight.

The Master. My Presence shall go with Thee, and I will give Thee rest.

Disciple. Lord, I am a man of unclean lips.

The Master. Lo! this hath touched thy lips, and thine iniquity is taken away and thy sin purged.

Disciple. Ah, Lord God! Behold, I cannot speak, for I am a child.

The Master. Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee.'

Disciple. Lord, I tremble at my sinfulness, and am not worthy to speak Thy Word.

The Master. Thou didst not choose Me, but I chose thee, and ordained thee that thou shouldst go and bring forth fruit, and that thy fruit should remain.

Disciple. Dear Master, I fear lest my thoughts should fail, and the power of speech leave me.

The Master. The Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Disciple. Lord, what wilt thou have me to do?

The Master. Go to the people to whom I now send thee : for thou art a chosen vessel unto Me, to bear My name before the people. I send thee to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins.

Fear not, for I am with thee ; I have redeemed thee, I have called thee by thy name ; thou art Mine.

Take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak.

Peace be unto you. As my Father hath sent me, even so send I you. He that heareth you, heareth Me : he that despiseth you, despiseth Me.

Disciple. Lord, I tremble lest in the fulfilment of this high office a thought of pride may enter in.

The Master. Abide in Me and I in thee. He that abideth in Me, and I in him, the same bringeth forth much fruit ; for without Me thou canst do nothing. Come unto Me and I will give you rest : learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

APPENDIX G

Outline Meditations

Introductory Note.—It ought to be recognised that Mission preaching makes great demands on the strength of the Missioner, physical, mental, and spiritual, Nervousness is the first requisite of good preaching ; the soul must itself be moved if it is to move others. The soul of the preacher issues forth to a real conflict of minds and wills. He feels himself gripped in a life and death struggle with giant forces of Vice, Indifference, and

Despair; he knows himself to be in direct conflict with evil spirits. The Mission is his Gethsemane: he must not complain if it costs him much in physical exhaustion, mental prostration, and spiritual weariness. Saints, uplifted by their devotion to a higher spiritual sphere, and burning with a consuming passion of love for God and souls, have been able to entirely disregard the laws of Nature and ignore the dictates of common-sense. But the ordinary Missioner should have his own rule about food, exercise, relaxation, *time of going to bed*, sleep, and times of silence. This should include a fixed time for Meditation each day, and it is a great gain to the spirituality of a Mission if all the Priests and special workers (Sisters and Evangelists) can be gathered together in church, to make their Meditation at the same time: this prevents them interrupting one another, and supports the slothful and careless in fulfilling a duty which is so often neglected. As a rule, forms of Meditation are to be avoided; they often destroy the essence of Meditation, which is to wait on God for the immediate illumination of the Holy Spirit. But during a Mission the soul is often too tired and weary to be able to concentrate itself on God without assistance; and a few headings are sometimes found of use. The following outlines of Meditation in preparation for a Mission may be of use in suggesting other subjects:—

I.—The Prophet's Call

Jer. i. 4.

Intro.: *A Prophet.*—(i) One who proclaims God's Truth, His Will, and challenges men's obedience.

(ii) He is in touch with the Heart and Mind and Will of God, around him and within.

(iii) He speaks with the imperative of the Conscience.

A.—v. 5 : *I knew thee.*

My Predestination.—My freedom is conditioned by necessity—heredity, age, country, position in life, parents, early environments.

But God knew all this before I was born, and chose it for me.

God decided to add my personality to the spiritual force at work in the world, that I might help to redeem it.

Woe to me if I disappoint His purpose, and fail to do my duty.

Pray—Lord God, may I know Thee, as Thou knowest me.

Thou knowest my sins. May I know Thee as my Saviour.

Thou knowest my weakness. May I know Thy strength.

B.—v. 5 : *I sanctified thee.*

Recall your Baptism.—(1) I am holy. My Body is Thy Temple ; my lips, hands, etc., sacred vessels ; my mind, the candlestick ; my heart, the altar ; my will, the sacrifice ; my love, the flame of sacred fire kindled from Thy burning Heart.

(2) I am unholy. Thy Temple in my body and soul desecrated by worldly, selfish, lustful, foolish thoughts, by idle words and careless deeds—a den of thieves instead of a house of prayer.

(3) O my God, come again to me, and consecrate me wholly to Thy service. Abide within me, and flood me with Thy life to cleanse and heal and strengthen. Make me the sanctuary of Thy Presence.

C.—*I ordained thee.*

Recall your Confirmation.—(1) God chose me, called, trained, armed me, and sent me to the fight, to be His champion of what is True, and Right, and Good. Recall the sins and failures of schooldays.

(2) God ordained me to the Priesthood. A priest is God's ambassador to man. I teach in God's name.

The silent God has chosen *me* to give utterance to His thoughts, to make known His Will, to re-echo His Word.

Woe to me for my sins of speech, or my shameful silence when I ought to speak. Cleanse my lips, O Lord.

(3) St. John xv. 16. Find rest and renewal in the sense of your Divine predestination, and election, and vocation. Lay aside all undue anxiety, fear, consciousness of weakness, all thought of self. Let go, and you will not fall. Underneath are the Everlasting Arms.

Consider each assurance of God, Jer. i., vv. 7-18.

'I send thee. I command thee. I am with thee to deliver thee. I have put my words in thy mouth. I have set thee.' And v. 12 : 'I will watch over my word to perform it.'

Pray—For the grace of self-surrender,
For distrust in self and trust in God.

II.—The Vision of Souls

Intro. : Pray that God will open the eyes of your soul. Make repeated mental efforts to penetrate the outward form of things, and see them as they really are.

Pray—And cities, houses, mountains, rivers, pass away, and leave only men revealed.

Pray—And all bodies crumble into dust, and leave only souls, naked and bare.

Pray—And innumerable forms of angels and devils become manifest, the wills and minds which underlie the forces of Nature.

1. *Consider the Warfare of the Soul.*

(1) See the world as a vast plain on which the age-long, world-wide warfare is raging.

Far away to the right hand, all up the mountain-side, rank after rank, the Saints of God, from every age and every land, from every state in life, some covered with scars, some scathless, young and old—the Reserves of the Army of the Lord of Hosts. SEE their rapt, eager gaze as they watch the battle, the light that leaps from their eyes; FEEL the burning love of their hearts, the concentrated force of their undivided wills, the flash of their minds, the uplifting power of their undistracted prayer, the waves of enthusiasm, and the love of the brethren and hope which come sweeping towards us; HEAR their cry of holy impatience, 'How long, O Lord, how long!' hear the thunder of their songs of triumph as the Church wins some victory on the earth. Thank God for the Communion of Saints. On the left hand of the plain—the reserves of Satan, devils of supreme cunning and age-long experience, plotting, scheming, guiding, and directing the forces of evil, brooding, planning how each new revelation of God may be perverted: quarrelling, hateful, united by common malice against God.

(2) In the centre of the plain, the crash of battle, the Armies of God and Satan in conflict. Mark the hidden cunning of ever-new devices in which the sons of God are snared, the wells of literature poisoned, the atmosphere of thought heavy with stupefying vapour. See the souls of men—some pure, radiant, innocent—others sick, weary, weak— wounded, bleeding, faint—poisoned,

drugged, asleep—paralysed, chained, blind—burned, charred, inflamed—diseased, corrupt, corrupting—foul, withered, ruined—dead, prayerless, buried in indifference.

(3) Many souls are waiting for me. God intrusts to me that living Word, which quickens them in preaching, cleanses them in Absolution, feeds them in Communion. It will be the last appeal, last opportunity for some. As I pray and speak, the Word moves over the battlefield, healing, strengthening, saving, restoring the dead to life, rescuing the prisoners. But He has made His work largely dependent on my co-operation.

Pray to be delivered from sloth, self-indulgence, and self-love, and to be filled with zeal.

2. *The Value of a Soul.*

(1) To God. He created it for Himself, to be His eternal companion, because He desired its love.

He lived and died amidst humiliations and torments to redeem it; and would have done so for this single soul alone.

He has bathed it in His life, and dwells in it, in spite of the certain dishonour and insult to which He will be subject.

(2) To the Devil. He values it, not so much for its own sake, not simply for the joy of ruining it, but chiefly because this soul is dear to the heart of Jesus, and the malice which won Judas and desired Peter is not abated, although the power is broken.

(3) To its Guardian Angel. His pure love for it as a treasure intrusted to its care. The ceaseless prayer and watchfulness, the innumerable warnings and suggestions, the joy and the disappointment of the Guardian Angel.

(4) To the World. How beautiful the soul is! What vast capacities of love, enough to gladden thousands of hearts! What powers of prayer and faith and hope! What influence for good may radiate from it in ever-expanding circles, from its words, and deeds, and example! Even the most simple soul may take a great part in the redemption of the World. Any soul may be the means of bringing whole nations to God.

(5) To its friends. How dearly mother has watched over it with fervent prayer and anxious hope. How anxiously parents, teachers, priests, have tried to fashion it and develop it aright. Many a dumb soul in Paradise is yearning for it. Many a sore heart on earth is bleeding for it.

(6) In itself. In spite of all sin it is still so lovely. Still there is some remnant of God's image. Its past struggles and failures, its great longings, its brave efforts, its childhood's hopes and visions, its growing weakness, its longing to be saved, its eager expectation, its failing strength, its better moments,—*its awful doom* unless some one saves it.

(7) To me. There is no joy so infinite as the joy of saving a soul. It was this joy which was set before Him for which Jesus endured the Cross, despising the shame. The conversion of a soul brings joy to the Heart of God. The Father rejoices over a son restored to His home. The Good Shepherd cries to the saints and angels: 'Rejoice with Me, for I have found My sheep which was lost.' That is enough. There are many other joys in the salvation of a soul. But it is enough that I can bring joy to the heart of the Man of Sorrows, joy to that heart which I have so often broken by my sins.

O Jesu, whose heart burns with pure love of souls, make my heart like Thy sacred Heart!

3. *Passing from Death to Life.*

(1) *A lost Soul.*—Union with God is the life of the soul. We do not notice Him while He is present, but if He were to withdraw, our souls would perish. We do not notice the all-penetrating air so long as it is with us; but if it is withdrawn we perish. Picture the soul which has destroyed itself, and made itself incapable of God. At a certain point God withdraws. As God withdraws from the mind, a chaos of foul thoughts breaks forth in a tumult of eternal wanderings: as God withdraws from the will, it collapses into purposeless agonies of indecision; as God withdraws from the heart, the flames of lust and passion burn and burn, wrath smoulders, hatred bursts forth in malice and envy, remorse gnaws at the centre of the heart, devouring the hope that is dead. Too late, too late! Dead souls are waiting to perish.

(2) *The Passing.*—The dead soul, prayerless, godless! His faith has perished from atrophy, his love has devoured itself, his hope has withered into cynicism. Despair is settling down chill, blighting on his heart. Each day the vision grows more dim, the pulse of love more weak. Dying! Dead!! Then, see the passing out of death into life. Something touches this soul. A thought quickens in his mind, a divine thought, a germ of quickening life. Old memories awaken, old voices re-echo, old visions revive. There is a flutter in his heart, a glimmer in his mind, a shiver in his will. The forces of this new life grow, and at last grapple with the forces of death, corruption, and decay. Then comes the fierce agony of conflict, and at last the agonising soul brings forth an unselfish act, and passes into life. Oh the beauty of this reviving life! so child-like, so timid, so full of awe! Transfiguration.

(3) 'He that heareth my Word.' This passing of the soul out of death into life is the work of the Word, which

has been intrusted to me. The Word creates (St. John i. 3); sustains, controls (Ps. cxix. 9); quickens, convicts, enlightens. The Word of God called all things out of nothingness into being. The Word of God stood at the tomb of Lazarus, and echoing through Paradise, recalled the soul to its body. He can give life to the lifeless, and restore life to the lost. In Him is the fulness of life.

Oh that I may open the blind eyes that they may see Him!

Oh that my words may catch some echo of His Voice!

Pray to the Holy Spirit, the Life-giver, by whose overshadowing 'the Word was made flesh,' that He will inspire you with a living word for the salvation of souls.

III.—Exercise on the Mission of our Lord

Intro.: In virtue of his Baptism and union with our Lord, and in obedience to our Lord's direct commission (St. John xx. 21), the priest ought to try to be able to say of himself all that our Lord says about Himself, using, of course, many of the phrases in a subordinate sense. Jesus is an example to the Missioner:—

1. *His Sense of Mission.*—His whole life was inspired and controlled by a sense of Mission. He refers in very many passages of St. John's Gospel to 'Him that sent Me.' He groans beneath the burden of a commission which He passionately longs to fulfil (St. Luke xii. 50). He is sustained in superhuman labour by burning devotion to the work to which He has been sent (St. John iv. 32). And amidst the shattering blows and black ruin of Calvary it was His sustaining consolation to be able to cry, 'It is finished.' 'I have finished the work which Thou gavest Me to do' (St. John xix. 30 and xvii. 4).

2. *Dependence and Co-operation.*—He everywhere eagerly disowns originativeness. He teaches us that

He moves always under the pressure of another Will. For Dependence is the essence of Sonship, and Obedience is the perfection of Sacrifice.

(1) *His Time is not His own.*—We are so wilful in the hurried realisation of our own plans.

He waited for an intimation from the Father: 'Mine hour is not yet come' (St. John ii. 4, vii. 6).

(2) *His Words are not His own.*—Our sermons, how often they are unsanctified by prayer, uninspired; the mere expression of our own ideas.

But He disclaims originality: 'I have given them the words Thou gavest Me.' 'I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment what I should say' (St. John xvii. 8, xii. 49, xiv. 10, viii. 28).

(3) *His Works.*—We, in our labour or in our anticipations, become self-reliant and independent. He did nothing in His own strength: 'The Son can do nothing of Himself; but what He seeth the Father do' (St. John v. 19, 30, viii. 28, ix. 4).

He demands of us that all we do shall be done in this spirit of dependence and co-operation (St. John xv. 1-9).

3. *The Heart of Jesus.*—He teaches us to make a special study of His heart and mind and will. He Himself unveils His heart; and we are bidden to have His 'mind' in us (Phil. ii. 5).

(1) HIS HEART.—*Its foundation virtue:* Humility—'Learn of Me, for I am meek and lowly in heart' (St. Matt. xi. 29).

Its compassion, for the multitude (St. Matt. ix. 36 and xiv. 14): for those in distress, the leper (St. Mark i. 41), the Widow of Nain (St. Luke vii. 13).

Its sorrow, over sin (St. Mark iii. 5).

Its depression, at approaching death (St. Matt. xxvi. 37).

Its shrinking, from the final conflict (St. Matt. xxvi. 42).

Its joys (i) At the fall of Satan's kingdom, and the faithful mission of His Disciples (St. Luke x. 21).

(ii) Over each recovered soul (St. Luke xv. 6).

(iii) Over the glory of redemption (Heb. xii. 2).

Its need of love and sympathy. Desiring the support of companions in Temptation. Disappointed when they failed to share His anticipation of joy (St. John xiv. 28).

Its sympathy for all sufferers (Acts ix. 4; St. Matt. xxv. 40).

O Jesu, who art meek and lowly in heart, make my heart like Thy sacred Heart!

(2) HIS MIND.—Phil. ii. 5: 'Let this mind be in you, which was also in Christ Jesus.'

Recollection.—He sees God the Father in abiding Vision. This is the joy of His life. The withdrawal of this vision was to taste death, the very pains of a lost soul, the eternal death, for us.

He thinks the Father's thoughts.—Burning love for man; burning hatred of sin. He sees the world as the Father sees it, in absolute truth, knowing each thing to be what it is, and not what it seems to be.

He is single-hearted.—His mind not distracted by every passing interest, but every moment all its powers concentrated on one purpose—God's glory.

He is humble—self-forgetful, knowing the full truth about that Humanity with which He had entered into union, whose sins He bore, whose sorrows He shared, whose guilt He took upon Himself.

(3) HIS WILL.—Utterly consecrated to do the Father's Will. Obedience is the perfection of His Sacrifice. To take to Himself a human will, and bear it unshaken through fierce temptations and unutterable sufferings, through life and death up to the Throne of God,—this was the Sacrifice which broke the power of Satan and redeemed the World. His Will was infinitely

sensitive to the Will of the Father. To do the Father's Will was—

(i) The purpose of His coming (St. John vi. 38).
(ii) The consecration of His boyhood (St. Luke ii. 49).
(iii) The strength of His manhood (St. John v. 30).
(iv) His support in labour (St. John iv. 34).
(v) His victory in temptation (St. Luke xxii. 42).
(vi) The power of His Sacrifice (Heb. x. 7).

Conclusion.—The priest must try to realise these words in his own life. For our Mission is the continuation of His (St. John xx. 21), and He identifies us with Himself (St. Luke x. 16). Every morning as he leaves the Altar, he may say, 'I came forth from the Father, and am come into the world.' Every evening as he kneels, torn and bleeding and weary with his conflict, to prepare once more to offer the Holy Sacrifice, he may say, 'Again, I leave the world, and go to the Father.'

After using this exercise in every way which seems most profitable, it may be well to examine oneself on the positive side of the Christian character.

1. Have I loved God with *all* my heart, mind, soul, and strength?

2. Have I the Mind of Christ—Humility, zeal for God's glory, obedience, the spirit of dependence, compassion, courage, trustfulness, sympathy, recollection, heavenly-mindedness, a single heart, a disciplined will, a mortified body, the spirit of prayer?

3. Have I the Fruits of the Spirit—Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance?

4. The marks of Christian and Apostolic character given by St. Paul (Rom. xii.; 1 Cor. iv. 9-14; 2 Cor. vi. 3-11; Eph. iv. 1-8, and 20 to end; Col. iii.; 1 Thess. v.; 1 Tim. vi. 11).

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